

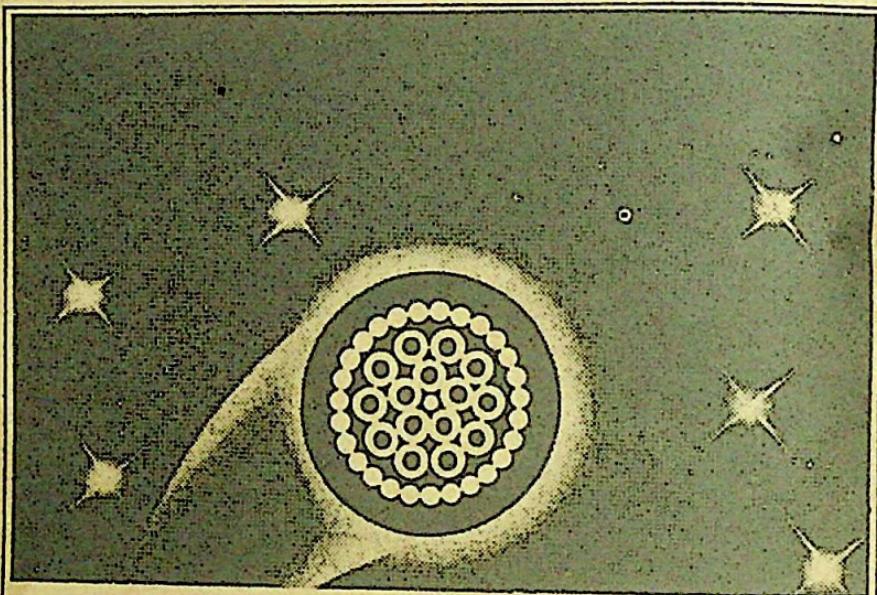
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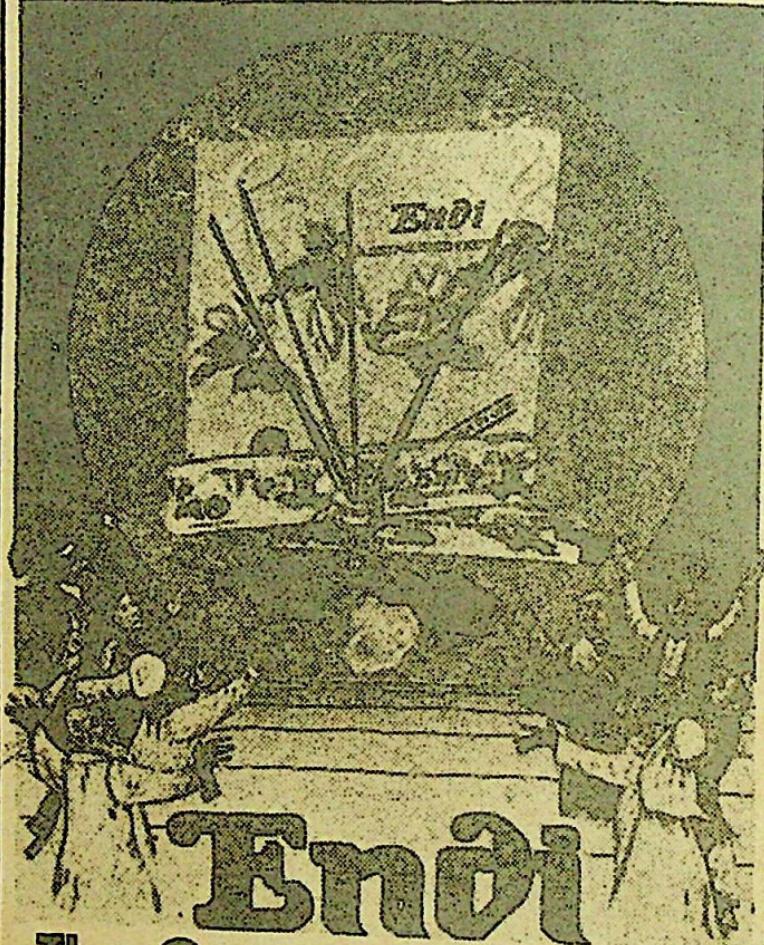




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PRAYER

Maitreem Bhajata

मैत्रीं भजताखिलहृदैत्रीं
आत्मवदेव परानपि पश्यत
युद्धं त्यजत; स्पर्शीं त्यजत
त्यजत परेष्वक्रमभाक्रमणं
जननीपृथिवीं कामदुयास्ते
जनवो देवः सकलदयालुः
दास्यत दत्त दयध्यं जनताः
श्रेष्ठो भूयात् सकलजननाम्।

Cultivate friendship
which will conquer all
hearts.

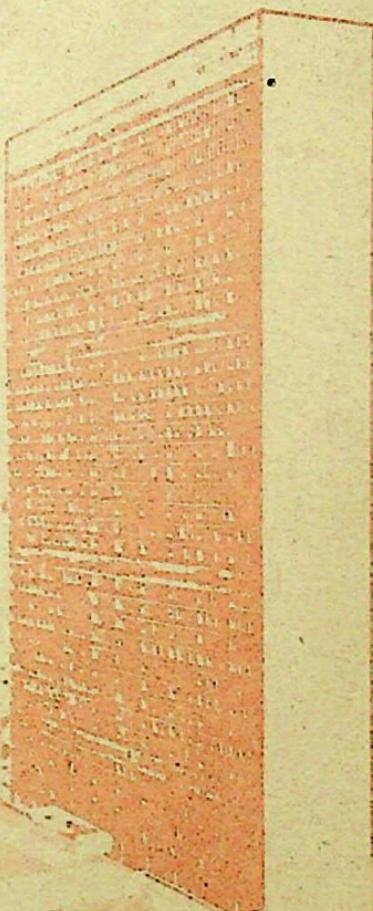
Look upon others as thy-
self.

Renounce war; foreswear
competition.

Give up aggression on
others which is wrong.

Wide mother earth, our
Mother is here ready to
grant us all our desires.

We have the Lord, our
Father, compassionate to
all.



Ye peoples of the World!
Restrain yourselves,
give, be kind.
May all people be happy
and prosperous.

This song was specially composed by the Paramacharya of Kanchi and
rendered by Smt: M. S. Subbulakshmi at the United Nations in 1966.



Message of Deepavali

H. H. Parmacharya
of Kanchi Kamakoti Peetham

DEEPAVALI and Narak Chaturdasi are one and the same. This is celebrated as a national festival throughout India, but in different ways in different parts of the country.

In North India, it is considered a Festival of Lights and the houses are colourfully illuminated on the occasion.

In the South, however, people take an oil bath before dawn and put on new clothes. It brings happiness and joy to people who undergo suffering in their daily lives.

In the early hours of the day preceding the new moon-dawn of the day, i.e. Chaturdashi, when the sun is in the Thula Rasi (Libra) of the Zodiac, water anywhere in the world is Ganga and all oil becomes saturated with the auspicious presence of Sri Mahalakshmi. Everyone from the simplest gypsy to the proudest magnate, from the inno-

cent child to the serene saint, should take a bath with oil and water and be happy, illuminating every nook and corner with strings of light, literally deepa-aavali.

This is the boon prayed for by a mother when her son, who was a 'hell', Naraka, to the world at large, was being killed by Sri Krishna. "Let the happiness of every creature in the world be the compensation for the grief caused to me by the death of my son," was the prayer of that bereaved mother. Nay, the dying son also prayed to the same effect.

The Gita is the foremost of all the books of knowledge, because it emerged from the battle-field, in the face of death and agony. Deepavali surpasses every festival because of its having emanated from two hearts in which the happiness of the world at large surpassed the highest pitch of personal calamity. Nothing can be nobler than this last wish of the dying demon, and more so, the prayer of a bereaved mother.

Deepavali stands for the high ideal that the self should be discarded for universal welfare and that any calamity caused by Bhagavan, far from being a cause of grief, should be taken in a mood of ecstasy, as emerging from the supreme grace of the All-merciful God.

Our Cover.

THE Berlin Wall, raised in 1961 to divide the German people, has crumbled into souvenirs!

One such souvenir is featured on the cover of this Diwali issue of the "Bhavan's Journal."

It is a souvenir that symbolises the irrepressible will of man to break through the barriers that hinder freedom and democracy!

It is a souvenir that proclaims the greater strength of cultural bonds over the tenuous ties of political ideologies!

It is a souvenir that serves as a warning to the peoples of the world against the nurturing of dictators like Hitler who end up in raising walls between people!

It is a souvenir that symbolises the common aspirations of all mankind for peace and harmony and of their commitment to the ideals of "maitri", universal friendship that will help actualise the ideal of "Vasudhaiva Kutumbakam",—The world is One Family!

It is a souvenir representing a 20th century affirmation of the poet's prophetic line: "Stone walls do not a prison make."

And finally it is a symbol of celebration, most suited for an occasion like Diwali!

History

After three million East Germans had fled to freedom and democracy in West Germany, the Berlin Wall was raised in 1961 by the Communist-ruled German Democratic Republic.

Germany was divided into East and West in 1945 after Hitler, who unleashed the Second World War, had died his ignominious death in a bunker. The artificial division of Germany came about as a compulsion of history because the war-weary Allies wanted to ensure that Hitlerism was buried deep for ever.



(R to L): Sri Sankara Vijayendra Saraswati Swamiji, Sri Jayendra Saraswati Swamiji, Dr. M. S. Swaminathan, Sri S. S. Rajsekhar and Sri S. Ramakrishnan.

After 45 long years, at the zero hour heralding the dawn of October 4, 1990, a united Germany has re-emerged. Today the world is convinced that the fire of racial superiority stocked by Hitler has turned into cold ashes.

It is one of the finest hours of history!

The "Bhavan's Journal" hails the event by featuring on the cover Jagadguru Sri Chandrasekharendra Saraswati, the Paramacharya of Kanchi Kamakoti Peetham (inset) whose Sanskrit composition Maitreem Bhajata, (Let's sing the glory of universal harmony) was sung in the United Nations in 1966 by the pious Nightingale of India, Smt. M.S. Subbulakshmi, an Honorary member of the Bhavan, at the invitation of U. Thant, then Secretary-General of the United Nations.

Jagadguru Jayendra Saraswati Swamiji of the Karnakoti Peetham is seen holding a plaque on which is mounted a piece of the Berlin Wall—a gift to the Bharatiya Vidyabhavan from Sri Chinmoy from America, a tireless crusader for universal peace and harmony. Sri Chinmoy himself went to the Berlin Wall and collected the "souvenir" in February 1990. He then prophesied that this divisive wall would not last for more than a few months.

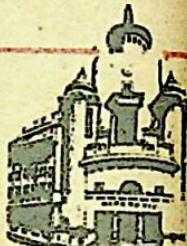
Sri Chinmoy, one of the greatest of living Minstrels of God, is a patron-saint of the Bhavan. He sent this precious gift to us in Bombay through a messenger.

Shri S. Ramakrishnan personally took the rare "souvenir" to the Kanchi Acharyas along with the world-famous agricultural scientist Padmabhushan Dr. M.S. Swaminathan, Shri S.S. Rajasekhar, son of Bhavan's President, Shri C. Subramaniam, Shri T.K. Parameswaran, Director of Bhavan's Madras Kendra, Kalki Shri Kannan, ace photographer and an ardent devotee of the Kanchi Acharya, Shri V.K.S. Krishnan and some other devotees.

As the Bhavan celebrates this Diwali, we send our prayerful greetings and good wishes to the people of the now united Germany for happy and prosperous times ahead.

A Letter from the President

Raj Bhavan
Malabar Hill
Bombay



असूतं तु विष

Sarva Dharma Maitri Pratishthan

My dear friend,

Greetings and good wishes on the occasion of Deepavali. May the lights remove the darkness of misery from every home! May our joy be infectious so that everyone in this world feels happy. We recently celebrated the 121st birth anniversary of Mahatma Gandhi, the greatest apostle of inter-religious harmony in the annals of mankind. The Bhavan, in co-operation with the Gandhi Smarak Nidhi organised a symposium on 'Sarva Dharma Maitri' on



10



BHAVAN'S JOURNAL

Oct 1, 1990, on the eve of Gandhi Jayanti. On this occasion, in my capacity as the President of the Bhavan, I had the privilege of announcing the inauguration of a new project of great national and international importance, 'Sarva Dharma Maitri Pratishthan', as a constituent institution of the Bhavan. This was one of the projects formulated by the National Committee set up by the Government of India to celebrate the Centenary of Dr. K. M. Munshi and the Golden Jubilee of the Bhavan in 1988.

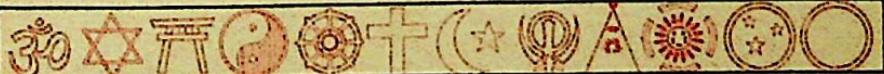
A perceptive historian of world-fame like Dr. Arnold Toynbee, whose history is not so much a study of individuals as it is a study of civilizations, has made this profound observation:

"At this supremely dangerous moment in human history, the only way of salvation for mankind is the Indian way — Emperor Asoka's and Mahatma Gandhi's principle of non-violence and Ramkrishna's testimony to the harmony of religions. Here we have an attitude and spirit that can make it possible for the human race to grow together into a single family — and, in the Atomic Age, this is the only alternative to destroying ourselves."



"Hinduism" is a latter-day name given to the age-old religion of mankind. It has no founder. Its tenets are based on eternal laws. That is why it is considered 'Satyana' (eternal and everlasting) and 'anadi' beginningless and 'anantha', endless. It is a universal way of life. That is why the Rigveda has proclaimed "Let noble thoughts come to us from every side"—"Aa no bhadra krathavo Yantu Vishwatah."

Our ancestors, therefore, welcomed and accepted the essence of all later religions, each founded during a certain period of time in the history of the world. As Swami Vivekananda has said, it is not a question of tolerance of other religions but acceptance of the



Universal Brotherhood

English translation of "SRIMUKHAM" given by His Holiness Sri Kanchi Kamakoti Peethadhipati Jagadguru Sri Sankaracharya, Jayendra Saraswati Swamigal:

Sri Adi Sankara in his "Bhaja Govindam" points out:

त्वयि मयि चान्यन्तैको विष्णुव्यर्थं कुप्यसि मव्यसहिष्णुः ।
सर्वस्मिन्नपि पश्यात्पानं सर्वत्रोत्सृज भेदज्ञानम् ॥

" God is both in you and me.
Therefore anger or hatred towards
anyone is needless. Love that
Supreme Atman in everybody."

People all over the world choose their individual religion for their spiritual salvation. Religion should be the means only for attainment of godliness and should not be the vehicle for hatred or quarrel. Only in plurality, opportunity exists for affording love and care for others.

The very basic concept is One God and One Supreme Being. To attain that Single Divinity, paths are shown differently and the difference as such is not to exhibit anger or hatred.

Our Guru Sri Chandrasekharendra Saraswati Swamigal composed the song "Maitreem Bhajata", a song that called for universal brotherhood and which was sung in the United Nations. We learn with pleasure that with this universal thought, the Bharatiya Vidyabhavan is inaugurating the SARVA DHARMA MAITRI PRATISHTAN, an organisation for the propagation of love, tolerance and affection amongst all citizens, so essential for sustained progress and happiness. May this new venture bring all round peace.

Kancheepuram
October 1, 1990

NARAYANA SMRITI

essence of all religions. Thus India became a home for all religions making it a multi-religious nation.

Inter-religious harmony has become essential for national peace, progress and prosperity. It should become a deep-rooted conviction in the minds of the people and not merely a slogan.

It is bigotry, mistrust, fanaticism and superstition that have brought needless religious conflicts and confrontations.

Thanks to the study of "Comparative Religions", which gained momentum in the 19th century, sages and saints like Swami Vivekananda and scholars like Dr. Radhakrishnan have contributed much to bring about an awareness of the existence of diverse religions, supplementing and complementing one another. They are like the different seasons — essential for healthy growth.

Prof. William James in his classic book, "Varieties of Religious Experience," has established beyond doubt that the religious urge is basic to man and that at the highest experiential level, many universal elements manifest themselves. There is no sectionalism in it.



Relevant & Urgent

Our Vedas have visualised our vast country, from the very beginning of our history, as a land of many people, languages and religions, living in harmony, co-operation and peace. For want of acquaintance with the wisdom of our culture, our people today are unfortunately deviating from this healthy path and distorting the national psyche. The establishment of the "Sarva Dharma Maitri Pratishtan" by the Bharatiya Vidyabhavan is therefore, relevant and urgent.

I wish all success to the Bhavan in its various efforts to study, research and radiate the universal humanistic values of our ageless culture.

SWAMI RANGANATHANANDA
October 1, 1990
Ramakrishna Mission
Domalguda, HYDERABAD

With the great strides that we are making in space travel and communication system, the world is shrinking fast. This in turn is bringing us nearer to the ancient Indian concept of 'Vasudhaiva Kutumbakam' - the world is one family.

One of the strongest arguments in favour of the harmonious co-existence of different religions in the world is that no part of the world or no human race has been without its religion. No city, region, nation is today uni-religious. Therefore, recognition by all of the universal aspects of all religions is important as Will and Ariel Durant, in their monumental "Story of Civilization", have stated. The modern knowledge explosion has brought out this fact much more vividly than in the past and many religious prejudices and superstitions are crumbling down.

Stress on Universal Aspect

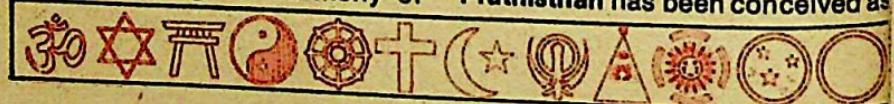
The Bhavan has, since its inception, striven to stress the universal aspect of our culture and present to the world the comprehensiveness and beauty of the fabric of Indian culture, made up of many strands.

The Bhavan has published many books stressing the harmony of

religions such as "All Religions are True" by Mahatma Gandhi, "The Essential Unity of All Religions" by Bhagavan Das, "Sufis, Mystics and Yogis of India" by Bankey Bihar, "Your God is my God" by Gladys De Meuter, "Crown and Christ" by Paranjoti, and the series "Pathways to God" (in Hindi, Marathi and Kannada literatures) by Dr. R. D. Ranade.

The Bhavan's new project "Sarva Dharma Maitri Pratishthan" will address itself to the task of bringing about religious harmony with the cooperation and support of all like-minded institutions and individuals.

Mahatma Gandhi was proud of being a Hindu. He however emphasised that to be a good "Hindu" is to be a good "Muslim" or "Christian". He respected all religions and his credo was **Sarva Dharma Samabhava** — equal respect for all religions. That is why in his prayers he introduced Ram Dhun Bhajan "Ishwar Allah Tere Nam, Sab ko Sanmati De Bhagwan." The acceptance of this ideal by the followers of all religions is very essential in the present time. Our **Sarva Dharma Maitri Pratishthan** has been conceived as



a step towards achieving Gandhiji's noble ideal.

'One Step Enough'

"One step is enough for me" was Gandhiji's refrain before embarking upon any new project. The Bhavan is starting the Sarva Dharma Maitri Pratishthan in that spirit and faith. What is needed today is for all those who have faith in God to come together to foster the true values of religion to fight the forces of irreligion.

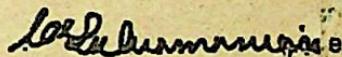
The Bhavan has conceived this project as a national cooperative endeavour of all like-minded institutions and individuals interested in the regeneration of India and humanity. The Bombay Gandhi

Smarak Nidhi has offered its full cooperation. I am sure others will follow.

As a next step, I propose to convene soon a meeting of institutions and individuals interested in the project to chalk out practical and concrete steps to promote the ideal from school children onwards.

As Mahayogi Sri Aurobindo, one of the great architects of modern India, has said: "India of the ages is not dead. She has much more to do for herself and the world."

Yours sincerely,



C. Subramanai

The Magic Weaver

If God be within the mosque, then to whom does this world outside belong?

If Ram be within the image which you find in your pilgrimage, then who is there to know what happens without?

Hari is in the East, Allah is in the West: Look within your heart to find both Karim and Ram!

All men and women in the world are His living forms. Kabir is the child of Allah and Ram: He is my guru, He is my pir.

No one knew the mystery of that Magic Weaver who came into this world and spread the warp!

The earth and sky are the two beams: the sun and moon are the two filled shuttles.

Taking a thousand threads, He spreads them lengthwise. Today He still weaveth, but hard to reach is the further end!

Says Kabir: Joining Karma with Karma, woven with unwoven thread, magnificently the Magic Weaver weaves!

— Kabir



Study of All Scriptures A Sacred Duty

Mahatma Gandhi

I hold that it is the duty of every cultured man or woman to read sympathetically the scriptures of the world. If we are to respect others' religions as we would have them to respect our own, a friendly study of the world's religions is a sacred duty.

I regard my study of and reverence for the Bible, the Quran, and the other scriptures to be wholly consistent with my claim to be a staunch Sanatani Hindu. He is no Sanatani Hindu who is narrow, bigoted, and considers evil to be good if it is in a Sanskrit book. I claim to be a staunch Sanatani Hindu because, though I reject all that offends my moral sense, I find the Hindu scriptures do satisfy the needs of the soul. My respectful study of other religions has not abated my reverence for or my faith in the Hindu scriptures. They have, indeed, left their deep mark upon my understanding of the Hindu scriptures. They have broadened my view of life. They have enabled me to understand more clearly many an obscure passage in the Hindu scriptures.

H. H. Abhinava Vidya Teertha Swaminah : His Memory Abides

K. Subbarayan

Suddenly I found myself in the presence of the Acharya. Sitting so very close to the Maha-sannidhanam of the Sringeri Sarada Peetham, I was feeling a little nervous.

The kindly Acharya, keen on putting me at ease, told me: "Be comfortable. I would like to talk to you."

With Sri Bharati Tirtha Swaminah, the present Sringeri Jagad-guru, by his side, and surrounded by a number of people, the Acharya, his face radiant, was seated in a room adjoining the Gita Mandir of the Bharatiya Vidya Bhavan in Bombay. It was April 7, 1982, and the two Acharyas were to spend that day and the next in the Bhavan.

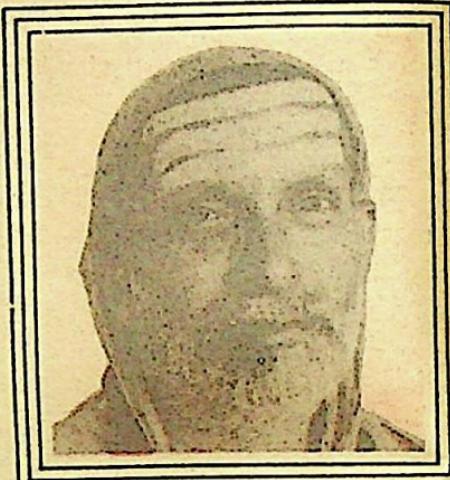


Even as the Acharya started asking me a few general questions, an exceptionally beautiful young woman, a foreigner, was ushered into the presence of His Holiness. The woman was followed by a smartly-dressed young man. As the lady was about to ask the Acharya something, I got up but the Acharya, with a wave of his hand, gestured that I might as well remain there.

After hearing the lady, the Acharya advised her to pray to God for an end to her problems. Sensing that the woman was in doubt about the form of prayer she had to adopt, the Acharya explained: "You pray to the Almighty whom you and your family members have been traditionally worshipping and your prayers will be certainly answered." The Acharya then gave her a fruit. There was evident relief in her face.

She then introduced the young man to the Acharya. The young man in suit wanted to prostrate before the Acharya but Mahasannidhanam, by means of gestures, suggested that he need not take the trouble. The Acharya gave him an apple which the young man received with a glow in his face. (Later, I was told that the woman was an Arab.)

Mahasannidhanam then turned to me and asked: "Don't you think



that some people believe that by prostrating before me in "Pan-chakaccham" (nine-cubit dhoti traditionally worn) they have done their duty?"

As I could not understand what the Acharya was hinting at I kept quiet. After a time, the meaning dawned on me: "For a foreigner his dress was all right and the Acharya would not expect him to be dressed in our way. But it should be right and proper for us to dress in the Indian way when we pay our respects to our Acharyas. But inner humility was as important as the outward expression of 'Sashtanga Pranam.' One's conduct had to be in conformity with dharma.

The Acharya was a great liberal, yet rooted in tradition which it was his duty to uphold.

I had read in a Malayalam translation of "Jivanmukti Vivekam," a well-known Sanskrit work of Vidyaranya Swami, who was one of the illustrious Acharyas of the Sringeri Reetha, that women were also eligible for Sannyasa. I just mentioned this to the Acharya.

Even before the Acharya could say anything, some special visitors were announced and I quietly withdrew from his presence. I was feeling a little uneasy, thinking whether I had posed an inconvenient question to the Acharya. I also wondered whether I had made myself intelligible to the Acharya.

That day and the following day there was a Vidwat Sadas in the Gita Mandir and the Jagadgurus were extremely busy. Mahasannidhanam was particularly happy to release a special edition of his Guru's work, "Our Duty," brought out by the Bhavan. He also gracefully accepted a Tamra Patra given by the Bhavan.

Mahasannidhanam's speech ('anugrahabhashanam'), delivered in chaste Hindi, on the evening of April 8, 1982, contained many lofty sentiments. Recalling his visit to the Bhavan 14 years earlier, the Acharya expressed his happiness over the Bhavan's progress. He commended the Bhavan's role in strengthening people's faith in

India's ancient culture.

That evening, unwittingly, I put the Acharya in some difficulty. In the course of his 'anugrahabhashanam' the Acharya had, at the request of someone, referred to cow-protection. Vinoba Bhave had undertaken a fast for a government ban on cow-slaughter and the atmosphere was a little tense.

The Acharya said: "Someone just now requested me to say something on the cow. What can I say about the cow? We practise non-violence. We should not injure any creature. We drink cow's milk and at times we survive solely on its milk. The scriptures also have declared it holy and our people worship it. How can we ever think of harming the cow? I do not want to involve myself in the legal aspects of the controversy. I only give my personal opinion. Whether the offender is to be jailed or not is not my concern." (Translated from the original Hindi.)

The purport of the Acharya's observation was that cow-protection ought to be the common concern of all people who drink cow's milk and that it should not become a sectional issue.

As I did not find any newspaperman attending the Acharya's meeting that day, I conveyed over the phone to a news agency man what

H. H. Abhinava Vidya Teertha Swaminah, the 35th Acharya of Sri Sringeri Sarada Peetham, attained Mahasamadhi on Sept. 21, 1989, at the age of 72. Though a year has passed, one cannot forget the graceful personality of the Acharya, the catholicity of his outlook and the several acts of his kindness and compassion. The fragrance of his memory endures.

the Acharya had said about cow-protection, the matter being topical. Somehow, the news agency put out an item linking the Acharya's words with Vinoba Bhave's fast, giving rise to a wrong impression about the purport of the Acharya's observation. The next day, the Acharya had to face a number of vehement protesters.

Fortunately, the tape-record of the Acharya's speech was available and when the protesters heard the Acharya's words spoken in chaste Hindi, they were more than satisfied and left him with their reverence for him enhanced.

The Sankara Jayanti celebrations were organised on a big scale in 1982 at the Junna Hunuman Mandir compound in Chembur and it was the Samkalpa of Mahasannidhanam that the first Sarada Temple in Bombay, the city of Mahalakshmi, should be built in the compound where Sankara Jayanti was celebrated. The Acharya also consecrated Navagraha murtis in the temple compound. (Sri Bharati Tirtha Swamiji will be

coming to Bombay in May next year and will perform the Mahakumbhabhisheka of the Sarada Temple in the first week of June).

Devotees will recall the days of jubilation when the presence of both the Acharyas drew vast crowds to the Junna Hanuman Mandir compound. One day, as I was standing in the crowd, someone told me that Mahasannidhanam was looking for me. I was utterly surprised. The Acharya's car was ready to leave for a nearby locality and the Acharya was already in the car.

As I stood with unbelieving ears, the Acharya told me that, if free, I could go with him in the car. Seeing me half-seated and half-standing in the car the Acharya told me to relax and sit comfortably in the car without any shyness ('samkocham').

As soon as the car reached the destination I quietly slipped out and took a vantage point from which I could hear the Acharya.

That day the Acharya referred to two types of sannyas, "Vidwat" and

"Vividisha," mentioned in Vidyaranya's 'Jivanmuktivivekam.' "Vividisha" is the traditional type of sannyas given to aspirants of Brahmajnana. In the case of "Vidwat" sannyasa, the conferment of sannyasa is only a formality as the person concerned has already attained Brahmajnana and distinctions such as male or female did not matter at all because Brahmajnana could be attained by all.

At the end of the speech, when the Acharya's entourage was returning, the Acharya was looking for me to join him in the car and on the way graciously asked me if I had got the answer to my question. How kind of the Acharya to have kept in mind the doubt I had raised and answered it in the course of his 'anugrahabhashanam'!

* * *

In a suburb called Pestom Sagar, the Acharya's grace emboldened me to make a small speech in the presence of both the Jagadgurus. Whoever spoke was expected to speak in Hindi or Sanskrit and I could speak in neither language. I was also wearing a shirt and did not have an **angavastram** (upper cloth). I was overwhelmed when I was allowed to speak in English and with my shirt on.

After doing a "Sashtanga Pranama" before the Acharyas, I

spoke something to this effect: "When a lamp is lit or when a fluorescent tube is switched on we see the manifestation of light. Similarly, though God is everywhere, Omnipresent, it is in a Sadguru that we see Him. The Sringeri Jagadgurus have come down to Bombay for the benefit of the people. The Sarada Seva Samiti's purpose in sponsoring the Vijya Yatra is to bring people closer to the Acharyas who may be approached freely and fearlessly."

Another point I made was that though the Advaita philosophy had the highest appeal to reason, as long as people identified themselves with their names and forms, they were **dwaitins** for all practical purposes and could not do without the worship of the personal God. This, I said, was being demonstrated for the benefit of the people by the Jagadgurus of the Adi Sankara Parampara by their elaborate and graceful worship of Mother Sarada, Chandramouleeswara and Ratnagarbha Ganapati. While reciting the mantras one should, as far as possible, think of the meaning which could help combine philosophy with devotion

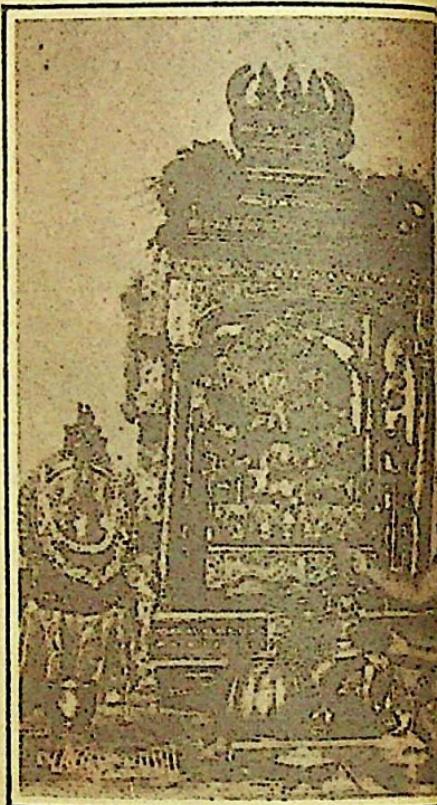
Sri Chandrasekhara Bharati Swaminah, the Guru of Mahasannidhanam, had explained to a devotee with a philosophical bent of

mind that one of the Names of Sri Lalita was 'mithya-jagad-adhishtana' (The substratum on which the illusive universe rests), a Name that summed up a lot of philosophy.

An idea of the compassion and catholicity of Mahasannidham I could get during the Acharya's visit to a fishing village in Versova and a slum area near Govandi.

Fishermen and women, in their traditional dress, danced around the Acharya in great joy and veneration and the Acharya spoke to them in simple Hindi. He said that as they had to venture into the sea every day, the Lord's name should always be on their lips. He was the Great Protector.

In his speech in the slum area, the Acharya told the people that they should try to consecrate every act of theirs to God, even though living conditions in a city like Bombay were difficult. While taking bath under a tap, he said, one should invoke the presence of the sacred Ganga, Yamuna and Godavari and thus have a 'tirtha snana' every day. Similarly, one could mentally offer all the flowers in the garden at the feet of their 'Ishta Devata' and eat their daily food after mentally offering it to the Lord.



A special act of grace of the Acharya which I observed was that, after collecting all the garlands offered by the devotees, he made use of them for decorating the Chandramouleeswara Pooja Mandap at the Junna Hanuman Mandir.

A day before the Acharya's departure from Bombay, two reporters from a leading English daily of Bombay wanted to interview Mahasannidhanam and with

great difficulty, this was arranged. The reporters were somewhat blunt in their questions.

One of them asked why the Acharya should not instruct people to donate money to hospitals instead of to temples.

In good humour, the Acharya said even if he were to issue such an appeal it was not likely to be heeded. Then he asked the news-men, "If you have some mental agony, will you go to a temple or to a hospital?" Then he added that hospitals were certainly necessary — in Sringeri too, there was a big hospital — but they could not be substitutes for places of worship.

Another question related to the performance of "Sraddhas." In view of the very high cost of things, would it not be worthwhile doing away with ceremonies like Sraddha? it was asked.

The Acharya smiled and enquired about the cost of the shirt and the pant the reporter concerned was wearing and when told of its high cost the Acharya observed : "Well, exorbitant cost has not made you give up this dress. Then why should high cost come in the way of the performance of Shraddhas and other such essential rites?"

A third question implied that the Acharya was concerned only with Brahmins.

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The Acharya wanted them to find out for themselves the kind of persons visiting him every day. (I mentioned the Acharya's visit to the fishing village of Versova and the Govandi slum area).

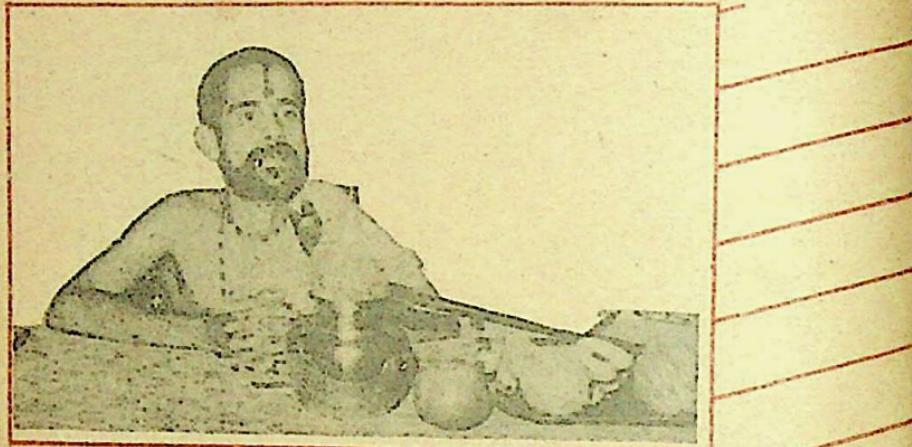
Yet another question was about the need for wearing "Yagnopavita" or the sacred thread.

The Acharya said that if a pc.ice-man was on duty without his uniform, he would not be recognised as a policeman. Similarly, if one wanted to live as a Brahmin aspiring for a higher life, he would do well to follow the family traditions.

The reporters were happy with the answers and the report was nicely featured.

In my treasure-chest of memories, those relating to Mahasannidhanam are precious gems.

Diwali, with its array of lights, brings to my mind these memories vividly, as the Acharya was born on the Diwali Day to light up the lives of millions like mine. □□□



Sri Visvesha Tirtha Swamiji of Pejavar Mutt

Dr. P. Nagaraja Rao

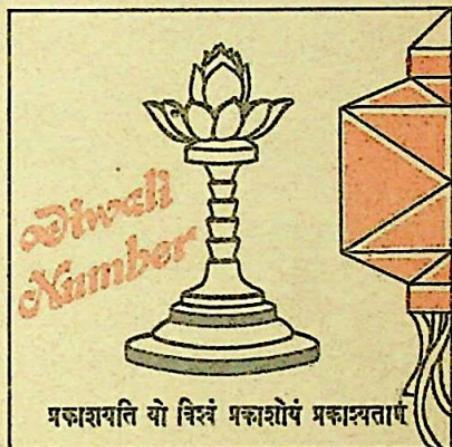
Sri Madhva established an order of mendicant monks, eight in number, to worship Lord Krishna's idol, of transcendental beauty and ineffable grace,

installed by him at Udupi to be worshipped, in turn, by each monk every two years. Of these celebrated Sanyasins, the head of the Pejavar Mutt completes 150 years

of his rule of the Vedantic Samrajya. He entered the order when he was eight years of age. Even at that early age, he showed his talent and flair for composing poems. He was a budding young poet full of love for God. He studied Vedanta and Nyaya at the feet of his master, the head of Palimar Mutt, Sri Vidyamanya Tirtha.

This handsome monk is a distinguished speaker, putting across the glory of the Lord in his discourses, invoking in the audience devotion and the love for the Lord. He is an author of distinction with several works to his credit. He has given us the summary of the Madhva's Visnu Tattva Vinirmaya, an attractive, easy exposition of the Bhagavad Gita's essential message—Gita Saroddhara. There is also his excellent short rendering of the Isopanishad. Further, he has given us profound and insightful introduction to the two published Kannada Sarvamula edition of the Gita and the Upanishad. This year he has given us the best summary of the first chapter of the great scripture Nyaya Sudha. In all his works Swamiji primarily aims at the projection of the glory of the Lord and the message of Madhava. His exposition is sweet and short.

The Swamiji is a great organiser. In the last two decades he has set



up an institution called Purnaprajna Vidyalaya in Bangalore. This institution provides for a 12-year study of Hinduism and Madhva Philosophy. This institution can be considered the nucleus of the Madhva University.

Swamiji has constructed a temple at Badri and installed the idol of Sri Madhva. This place commemorates the memory of the Master and his message. It is at this place the Acharya said with self-consciousness that his message is "the wholesome food for Humanity and the place is the most sacred one."

Swamiji has established an All India Madhva Association (Akhila Bharatha Madhva Maha Mandal). This association encourages the students by helping them in secular studies through the provi-

sion of scholarships and financial aids. Above all, Swamiji is gentle but not sloppy. He is firm but not aggressive. He is an institution by himself. To talk to him is a liberal education. All go to him and return better men and women. He has been serving the cause of Hinduism for the past four decades

walking down the length and breadth of India.

Of such men the poet describes "Their family is sanctified by their birth, their mothers are fulfilled o their nature." These men purify us at sight. They are the salt of the earth.

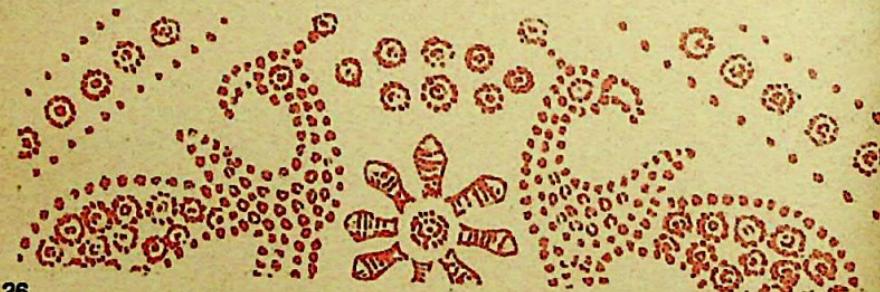
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UNITY OF ALL RELIGIONS (*Sarva Dharma Samabhava*)

Sri Satya Sai Baba

The followers of each religion call upon the One God, who is Omnipresent and listens to their prayers, be they from whichever clime or clothed in whatever language. But it is the same God who confers upon all mankind, health, prosperity, peace and happiness.

No religion has a separate God showering Grace upon those who profess to abide by that faith alone!

It is the destiny of man to journey from 'human-ness' to divinity, as he has already freed from 'animal-ness'. In this pilgrimage, he is bound to encounter various obstacles and trials.

In order to smoothen his path and help him overcome these troubles, sages, seers, realised souls, Divine personalities and Incarnations of God appear among men, and illumine the path. They move among the afflicted, the seekers who have lost their way or strayed into the desert, and lead them into confidence and courage.

Certain personalities are born and live out their days for this very purpose. They can be called *karana-janmas*, for they assume the *janma* or *birth for a karana*, a cause or purpose.

Such guides, exemplars and leaders, appear among all peoples and in all lands. They inspire faith in higher ideals, and teach, as if their voice is the Voice of God, counselling from the heart. □



"Listen to the primeval Pranava AUM resounding in your heart as well as in the heart of the Universe."



"Offer all bitterness in the sacred Fire and emerge grand, great and godly."



"Remember the Wheel of Cause and Consequence, of Deed and Destiny and the Wheel of Dharma that rights them all."



"Cut the 'I' feeling clean across and let your ego die on the Cross, to endow on you Eternity."



"Be like the Star which never wavers from the Crescent but is fixed in steady faith."



Moral Education Necessary for Sarva Dharma Maitri

Hon'ble Chief Justice Ranganath Mishra

The 'Bhavan's Journal' is privileged to carry this interview, perhaps the first to any journal, by Hon'ble Justice Ranganath Mishra, after his assumption of the highest judicial office of the Chief Justice of the Supreme Court of India, on October 6, 1990.

The Chief Justice, in his answer to a set of eight questions, covers a wide spectrum of subjects, from Fundamental Rights to the harnessing of the energy of the youth for social good. This latter point he drives home with a telling analogy of a palm tree carrying on its top three tiers of leaves.

Stressing the importance of Sarva Dharma Maitri, he points out that everyone should be told that there is only one religion and that all should realise that they are brothers and/or sisters.

National solidarity, the Chief Justice says, "is the outcome of an improvement in the moral fibre of the nation."

Chief Justice Mishra hails from Orissa. He started legal practice in 1950. He became Judge of the Orissa High Court in 1969, and Chief Justice in 1980. He was appointed as a judge of the Supreme Court in 1983.

His father, Shri Godavarish Mishra, was a distinguished scholar, poet, playwright and novelist. A chip of the old block, Chief Justice Ranganath Mishra is an erudite scholar, well-versed in Sanskrit.

Q. 1.: What is the ethical basis of the fundamental rights enshrined in the Constitution?

Ans.: When man came into organised society from the state of nature, there was a pledge that everyone in the society would do justice to the other and share social benefits equally. Gradually, society came to be more organised and the number of the people within the society increased. The original pledge was forgotten. The community got divided into sections; some having an upper hand and sharing a larger portion of social benefits while the other were deprived of it.

The basic postulate being that all men are equal and the State has to treat them equally, it became necessary to recognise some rights as fundamental to the preservation of the community. Some rights of the citizens are germane to basic living and preservation of the community at a level. For such purpose rights have been divided into two groups—fundamental and normal or ordinary rights. Fundamental Rights are not available to be waived.

Q. 2.: Should law determine social change or should legislation follow social change?

Ans.: Jurisprudentially, law is a regulator of conduct and conduct of man inhabiting a community is sought to be so regulated. There can be a law for achieving the desired purpose. That would, however, depend upon the level of education and social consciousness and acceptance of the law to be followed.

There are, however, several situations when a social change otherwise brought about warrants law to be altered so as to fit into the changed condition of society. In a changing society, law acts as a valve. New policies must gather strength before they can force entry; when they are admitted and they are absorbed into consciousness, the legal system should expand to hold them as also appropriately contract to squeeze out old policies that have lost consensus they once obtained.

Q. 3: What is the role of law, lawyers and judiciary in strengthening the moral fibre of the nation and national solidarity?

Ans.: Law has a social as also a moral base. It operates as a bond among the people that inhabit a society within which such law operates. If a community consisted of one person only, no regulation was perhaps called for. If there be more than one person in the community, conduct has to be regulated according to a standard. Norms have to be fixed and everyone living in the community has to be required to adopt such norms.

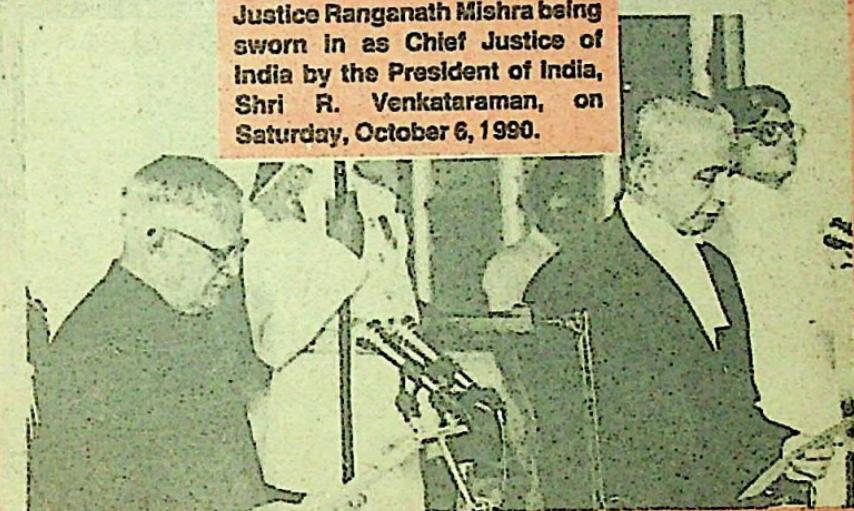
Lawyers are those who take to the profession of law and help the administration of justice. Judicial courts are the socially organised system which adjudicate disputes brought before them by the people living in the society when they feel aggrieved about their rights being affected or injured in some manner or other. Lawyers on one side and the judiciary on the other are two wings of the same machinery. In fact, very often they are referred to as the two sides of the same coin. Without one the other becomes irrelevant and incomplete. According to some, perhaps the judiciary could function without lawyers but lawyers would have no meaning without the adjudicatory system.

The moral fibre of the nation ultimately depends upon the generation of a sense of morality in everyone inhabiting the community and the moral element of law becoming a living bond to hold the community together. In the generation of a moral fibre for the nation law, lawyers and the adjudicatory process play a large role.

When the Chinese traveller Huen Tsang came to the capital of the Maurya empire at Patliputra to find out how and why the Maurya empire was so prosperous, he was directed to meet Prime Minister Chanakya for the answer. When Chanakya was contacted and the traveller repeated the question the answer was:

'It is the conduct and character of the people who live in the empire that have contributed to the moral and mundane prosperity of the empire.'

Justice Ranganath Mishra being sworn in as Chief Justice of India by the President of India, Shri R. Venkataraman, on Saturday, October 6, 1990.



It is, therefore, the efficiency of the law, the capability of the lawyer and the maturity of the adjudicatory process working together which contribute to the building up of the moral fibre of the nation and once there is a perceptible moral fibre, national solidarity is the outcome.

Q. 4.: Should moral education acceptable to all religions be made an important part of the educational curriculum to promote Sarva Dharma Maitri?

Ans.: When Manu wrote his scripture, it was intended for all men inhabiting the world and the religion then was the *Sanatana Dharma*. All the great religions of the world have historically come thereafter. The essence of all religions is ultimately one and the same, they accept that there is a creator at whose instance everything created moves. Religion in its crude sense relates to the link between the creator and the created and seeks to regulate that relationship. Since all religions speak the same thing, the real element in all religions should be put together as moral education to form part of the curriculum for generating the appropriate attitude in the youngsters who are citizens of tomorrow and the concept of *Sarva Dharma Maitri* would be the

outcome. In fact, people should be told that there is only one religion, that is, acceptance of everyone in the community as a brother and/or sister.

Q. 5.: *In your view, in today's India is there over-emphasis on scientific and technical education at the cost of humanities?*

Ans.: Study in humanity had reached its pinnacle in Ancient India. Side by side, scientific education had also developed to a high standard. Up to and during the British rule there was continued emphasis on the humanities. After independence, for fulfilling the anxiety of catching up with developed countries, emphasis on scientific and technical education was put. As a result of it, the position became lopsided. Humanities regulate conduct, generate the philosophy for the individual concerned and help to provide the individual with appropriate cushioning for living in the community.

Q. 6: *General awareness of public law in India is poor. What is the remedy?*

Ans.: It is a fact that the common man in India is not aware of the various prevailing laws in the society even though they are intended to protect him. It is necessary that the message of law should reach the common man and he should be made aware of the protective laws in force so that he can work out his remedies by seeking the protection of law as and when necessary. It should be possible if the members and the government-controlled media came forward to spread the message. Seminars in rural areas could be held more frequently where the folk from the countryside could participate. The State Legal Aid and Advice Boards under the general supervision of the Central Committee have launched a programme for spread of such awareness. Several public activists have been sincerely undertaking such work. Ours is a large country and bulk of the people live in rural areas. It is, therefore, necessary that a committed and massive campaign has to be undertaken for the purpose.

Q. 7.: *Do you envisage any steps for reducing delays in the administration of justice?*

Ans.: There has been a rapid rise in the volume of litigation after independence. Several reasons have led to it. Adjudicatory process has not been correspondingly geared up to meet the increase in the volume.

Appropriate attention on this growing problem was not devoted contemporaneously when accumulation started and attention was given to the matter only when backlog had already become a problem. Today's backlog is of such proportion that merely by increasing the number of courts or the strength of Judges it would not be possible to meet the challenge. Several experiments are being tried to reduce the backlog as also the current intake. Lok Adalats are becoming more and more popular as a supplementing medium to courts. Pending cases are being disposed of by the Lok Adalats at the level of the original court, the appeals before the High Court and further appeals before the Supreme Court. Steps are being taken to generate adequate response to voluntary settlement. Conciliation at the pre-litigation stage is also being undertaken.

Lawyers have a large role to play in the matter of clearance of backlog. They could ensure that litigation without any definite or further cause of action would not go before the court. Similarly, disputes of trivial nature could either be avoided by non-institution or by settlement before initiating the litigative process. A sincere attempt made in many of the pending cases which are not taken before the Lok Adalat could also be settled amicably if the lawyers of the adversaries make sincere effort.

In the High Courts there is accumulation on account of the fact that with a view to obtaining quick remedy parties avoid the traditional litigative channel and take cases directly to the High Court by way of writ petitions. Similarly, jurisdiction of the Supreme Court under Article 32 is sought to be invoked in every type of cases without going before the subordinate forums available in the hierarchical system. This perhaps the lawyers could avoid by giving the right type of advice to the aggrieved party.

A big hand to the campaign of arrear clearance can come from the lawyers by avoiding adjournments and not resorting to strike. They can also curtail the submissions by arguing to relevant aspects only.

I am an optimist. I do not accept the criticism that the judicial system has either collapsed or is collapsing. The answer to the challenging situation must be found in the problem and everyone interested in sustaining the judicial system must sincerely contribute to it.

I do not propose to hold out any promise as some of my predecessors have done while entering into office at this stage. I would like to leave it as a matter of review at a later period.

Q. 8: How can we harness the energy of the youth for building up national solidarity and producing all India consciousness?

Ans.: This is a question which should be addressed to those who are in-charge of social planning. Nature, through the palm tree, provides an excellent example. At the top of the palm tree there are three strata of leaves—the lowest are the dead or dying only which have lived their life and are awaiting fall; the middle ones are those which are fully mature and are shining with their lush green and at the top are young leaves which are looking forward to mature.

Human society is similarly divided into three strata—the young, the middle-aged and the old. It is the obligation of the middle-aged people who at any given point of time run the society to train the youth to manage the future and to sustain the old in view of the fact that they once served the community.

The future of any country depends upon the message that is given to the youth through training. Today this process seems to be at a low ebb. If energy of the youth has to be harnessed for social good, immediate attention must turn to the youth and their rearing up. What is vital is the arousing of the social consciousness in the youth and a realisation that the future of the country is in the hands of today's young community.



My Faith

India is the Motherland of the Spirit. Not all the latter-day secularists have shaken this faith. And this faith is not born of my patriotism alone; it is the result of whatever little I have gained from my study of history and from my sixty-five years of active public life and travels in India and abroad.

Indian culture is not merely Aryan Culture but very much more, though the latter glistens like a thread of gold through many and varied elements which now go to make up our way of life. We cannot repudiate the Gandhara art because of Greek influence. We cannot disown the Taj Mahal because of its Islamic inspiration. We cannot reject the art, the manners, the institutions, which Hindu-Muslim adjustments have given birth to. We cannot even throw off the Western influence and institutions which have grown into our life.

Indian culture is a living force. It absorbs alien elements when necessary but transmutes them into a new pattern of homogeneous richness. It is therefore, a tremendous force of power and beauty which has made us what we are in the world today; and will make us what we want to be in the world of tomorrow. Its vitality has been shaping attitudes, disciplines and approaches to life to suit new conditions, age after age—as vigorously in the past as in the present.

The foundations of this ageless culture are 'Shraddha' (Faith), 'Samyama' (Self-restraint) and 'Samarpana' (Dedication) blossoming into 'Satyam' (Truth), 'Shivam' (Goodness) and 'Sundram' (Beauty). For these values our forefathers lived and died, so did Sri Ramakrishna Paramahansa, Swami Dayananda, Swami Rama Tirtha, Swami Vivekananda, Sri Ramana Maharshi, Sri Aurobindo and Mahatma Gandhi, among the moderns.

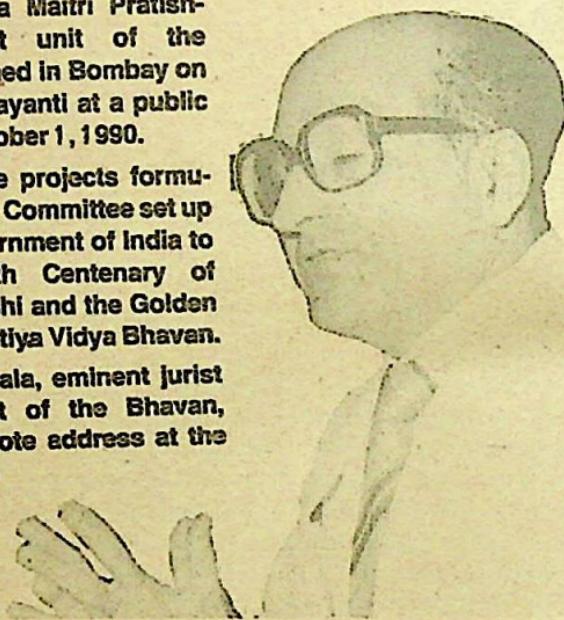
These eternal values are embedded in our national outlook. We command the respect of the world because of them. We can look forward to the future with confidence only because they have the vitality which can give the power to vindicate their validity even in this fear-and-avarice-ridden age of ours.

K. M. Munshi

The Sarva Dharma Maitri Pratishthan—a constituent unit of the Bhavan—was launched in Bombay on the eve of Gandhi Jayanti at a public function held on October 1, 1990.

This is one of the projects formulated by the National Committee set up in 1988 by the Government of India to celebrate the Birth Centenary of Kulapati K. M. Munshi and the Golden Jubilee of the Bharatiya Vidya Bhavan.

Shri N.A. Palkhivala, eminent jurist and Vice-President of the Bhavan, delivered the keynote address at the inaugural function.



Crisis of National Identity Essential Unity of All Religions

Nani A. Palkhivala

INTER-faith harmony and consciousness of the essential unity of all religions is the very heart of national integration and identity.

It is equally clear that national integration is born in the hearts of the citizens. When it dies there, no army, no government, can save it. States of mind precede States. Divisiveness in the consciousness

of citizens on caste or religious lines is an unfailing solvent of national integration.

The most crying need for India today is to undergo catharsis, a course of emotional cleansing. Ayodhya is shorthand for a civil dispute with rich potential for civil war. When the moral bedrock of Indian society has turned to la-

and Mandal and Ayodhya are looming ahead, we need to replenish our minds with some vital truths—pearls of great price which we have mindlessly dropped along the way.

There are twelve great living religions in the world. (Incidentally, the word "living" is tautologous, since no great religion has ever perished). All the twelve flourish in India.

The history of the last five millennia bears witness to the fact that the soul of India aspires to integration and assimilation. Down the ages, Indian culture has been made richer and deeper as a result of absorbing what is best in outside influences and integrating those various influences to grace and enrich its own identity. One recalls the fine summing up of Dr. K.M. Munshi:

"Indian Culture is a living force. It absorbs alien elements when necessary but transmutes them into a new pattern of homogeneous richness. It is, therefore, a tremendous force of power and beauty which made us what we are in the world today; and will make us what we want to be in the world of tomorrow. Its vitality has been shaping attitudes, disciplines and approaches to life to suit new conditions, age after age—

as vigorously in the past as in the present."

Divisiveness is the oldest and the most persistent disease which has afflicted the human race through aeons of existence. There are 195 conflicts raging in the world today (not counting Iraq's invasion of Kuwait) and all of them are internecine, i.e. between factions within the same country. The supreme irony of history is that India with the great gift of integration and assimilation has also become a sad example of growing divisiveness. As a disease on the moral plane, divisiveness is no less devastating than AIDS on the physical plane. Far too many of our countrymen have enough religion to hate one another, but not enough to love one another.

A man may study or practise religion. But if he is a fanatical fundamentalist, he deserves to rank as a religious illiterate, whatever his formal education may be. The words of T.S. Eliot come to one's mind—"We had the experience, but missed the meaning." A religious bigot may have made a study of theology but, by definition, he has not understood the true meaning of religion.

Fundamentalism is the equivalent of trivialization of religion. "Fanatics have their dreams,"

said Keats, "wherewith they weave a paradise for a sect."

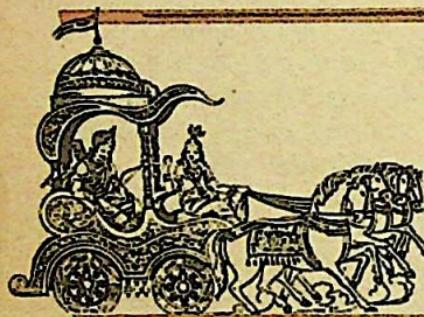
The Message of the Prophets

Nothing could be more explicit than the message of universal brotherhood and mutual respect preached in every great religion.

The Lord says in the Gita, "Whatever may be the form in which each

children all."

Guru Nanak followed the principle of giving no appointment to anybody who came to see him unless the visitor had first partaken of food in the community kitchen (langar) where Muslims and Hindus, Brahmins and Shudras, sat together: a fine way of incul-



devotee seeks to worship Me with faith, I make their faith steadfast in that form alone."

The Vedas proclaim, "That which exists is only One; the sages speak of it variously."

The Bible preaches, "No man liveth unto himself. We are all parts of one another. God hath made of one blood all nations that dwell upon the face of the earth."

The Koran affirms, "All creatures are members of the one family of God."

Guru Nanak said, "Neither Hindu nor Muslim am I. We are God's

The Lord says in the Gita, "Whatever may be the form in which each devotee seeks to worship Me with faith, I make their faith steadfast in that form alone."

cating humility, equality and fraternity and driving home the lesson that we are all children of the Eternal Master.

Essential Unity of all Religions

The harmony of all religions has been beautifully and comprehensively dealt with by Dr. Bhagavan Das in his magnum opus—"Essential Unity Of All Religions."* The Bharat Ratna has never been conferred on a more deserving India than Dr. Bhagavan Das. An abrid-

*A Bhavan's Publication. An abridged edition is to be brought out by the Bhavan soon.



The Vedas proclaim, "That which exists is only One; the sages speak of it variously."

ged edition of this great work ought to be made compulsory reading in every school and college.

A thinker has observed that Christianity has been tried and has failed: the religion of Christ remains to be tried. The same can be said about every other religion—such is the universal propensity to encrust and encumber truth with dogma, religion with ritual, essence with trappings. An enlightened spirit would go straight to the truth behind the dogma, the religion behind the ritual, the essence behind the trappings.

It is amazing that the experience and insight of all mystics, rishis and sufis is identical. "All mystics", it has been truly observed, "speak the same language because they belong to the same country." That country is the Kingdom of Heaven which, as Christ taught us, is within us and not without. All seers perceive the ultimate reality with the eyes of their soul.

No one knows whether the great poet-saint Kabir was a Hindu or a Muslim. The story goes that when Kabir died, both the Hindus and the Muslims claimed his body: the Hindus wanted to cremate it according to Hindu rites, and the Muslims were desirous of burying the pir in the Muslim way. But when they came to take charge of the earthly remains of the saint, both groups discovered that there was only a heap of flowers under the shroud! If the story is not true, it deserves to be true. In the words of Dr. S.R. Sharma, "How like Kabir again—dead or alive—a divine weaver of the hearts of men, who alchemised old hatreds into the gold of love..."*

Quintessence of Indian Culture

Civilization is an act of the spirit. Ancient India was far more civilized than modern India with its satellites in space.

The quintessence of ancient

*From 'Soul of Indian History' — a Bhavan's Publication.

Indian culture, and of great religious flourishing today, can be reduced to the five immortal ideals which our rishis have been preaching indefatigably for ages—Satya, Dharma, Shanti, Prem and Ahimsa. None of these five hallowed words has an exact equivalent in the English language. The various nuances of each of these five words cannot be precisely encapsulated in a single word in any modern language.

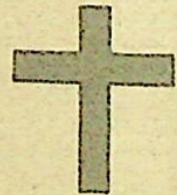
Satya means not only the truth, as in the maxim "There is no religion higher than truth". Satya also implies intellectual integrity, being true to yourself, acting according to one's conscience.

wholly unenforceable by law but which Dharma alone enjoins you to observe. As Shri C. Rajagopalachari pointed out, India for centuries survived without a central government or any strong authority engaged in enforcing laws. What kept the nation together was the cohesive ideal of Dharma.

The word Shanti does not simply mean merely peace. It transcends peace. It is the calm of the mind, the serenity, inner peace and total stability within yourself which alone enables you to possess your soul before you die.

Prem is not merely love; it encompasses within it also the elements of compassion and

The Bible preaches, "No man liveth unto himself. We are all parts of one another. God hath made of one blood all nations that dwell upon the face of the earth."



Dharma connotes righteousness, nobility, proper conduct,—a philosophy of life which makes you a worthy citizen of the world. A man who practises Dharma will have no hesitation in acknowledging "Obedience to the unenforceable". There are norms of nobility and righteousness which are

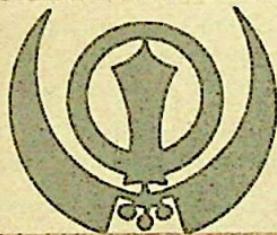
understanding. Prem is the greatest force in the world—there has never been and never will be a substitute for it. It is Prem which can hold all human beings together. If the ancient Indian ideal of the entire human race being a single family ever becomes a reality, it will be only when Prema is

universally accepted as the inviolable principle of human behaviour.

Finally, Ahimsa. There is far more to Ahimsa than merely non-violence and harmlessness. When you practise Ahimsa, you identify yourself with all animate creatures. It involves a feeling of kinship, of oneness, with all life—your fellow-men and animals, birds and trees. In 1979, the world celebrated the centenary of Dr. Albert Einstein's birth and tributes were paid to him in all continents. Dr. J. Robert

mosque, the call is chanted in remembrance of Him; if it be a temple, the bell is rung remembering Him alone. To show bigotry towards any man's creed and practices is tantamount to altering the words of the Holy Book. To draw new lines on a picture is to find fault with the Painter."

Muslim leaders have been no less emphatic in their teaching that Hindus and Muslims must live in peace and harmony. Sayyid Ahmed Khan (1817-1898) uttered



Guru Nanak said, "Neither Hindu nor Muslim am I / We are God's children all."

Oppenheimer, the world-renowned physicist of the USA, said, "If I had to think of a single word for his attitude towards human problems, I would pick the Sanskrit word Ahimsa."

Teachings of Indian Leaders

Shivaji in his famous epistle to Emperor Aurangzeb wrote:

"Islam and Hinduism appear as contrasted terms; but they are diverse pigments used by the Divine Painter to fill in His picture of the whole human race. If it be a

the following memorable words:

"Centuries have passed since God desired that Hindus and Musalmans may share the climate and the produce of this land and live and die on it together. So it appears to be the will of God that these two communities may live together in this country as friends, or even like two brothers...I have frequently said that India is a beautiful bride and Hindus and Muslims are her two eyes...If one of them is lost, this beautiful bride will become ugly."

Maulana Abdul Kalam Azad (1888-1958) told our countrymen in 1921 that Hindu-Muslim partnership was sanctioned by the Prophet's own example:

"When the Prophet Muhammad migrated to Medina he prepared a covenant between the Muslims and the Jews of Medina. In the covenant it was mentioned that ultimately the Muslims and non-Muslims would become one nation (ummah vahidah)."

"Ummah means a qaum or nation; vahidah means one. Thus if I say that the Muslims of India cannot perform their duty unless they are united with the Hindus, it is in accordance with the tradition of the Prophet who himself wanted to make a nation of Muslims and non-Muslims."

Trusted by the divergent groups within the Congress, Maulana Azad was asked to preside when the Congress met in September 1923 to decide its future course. No one younger had been, or would be, given the honour. Maulana Azad was clear as to what was vital to the struggle for Swaraj, and what was indeed greater than the struggle itself. His stirring words which came from the heart were:

"If an angel descends from the heavens today and proclaims from

the Qutb Minar that India can attain Swaraj within 24 hours provide or relinquish my demand for Hindu-Muslim unity, I shall retort: 'No friend, I will give up Swaraj, but if Hindu-Muslim unity is delayed, it will be a loss for India but if Hindu-Muslim unity is lost, it will be a loss for the whole mankind.'

Gandhiji—The Greatest Integrator

Undoubtedly, the greatest integrator of the century was Mahatma Gandhi. Throughout his life he worked ceaselessly to activate character, channelize service, and institutionalize brotherhood. Here are some of his most famous teachings, culled from his voluminous writings at different times:

"By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker."

"Indeed religion should pervade every one of our actions. Hindu religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion transcends Hinduism, Islam, Christianity, etc. It does not supersede them. It harmonizes them and gives them



India is a beautiful bride and Hindus and Muslims are her two eyes... If one of them is lost, this beautiful bride will become ugly."

Sayyid Ahmed Khan

reality.

"My Hinduism is not sectarian. It includes all the best that I know to be the best in Islam, Christianity, Buddhism and Zoroastrianism.

"Religions are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal ?

"The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time.

"Gather together under one banner all men from all religions and races of India and infuse into them the spirit of solidarity and oneness to the utter exclusion of all communal and parochial sentiments."

Shri Aurobindo's Prediction

After his school and college

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education abroad, Sri Aurobindo returned to India in 1893. (In the history of India, 1893 was a significant year. In that very year Swami Vivekananda addressed the Parliament of Religions at Chicago, Dadabhai Naoroji addressed the British Parliament as its first Indian member, and Gandhiji entered South Africa.)

When Sri Aurobindo came back to India, he was an atheist. He lived to become a profound seer and one of the greatest propounders of Indian culture and of the basic unity of all religions.

On the midnight of August 14, 1947,—the eve of India's independence—politicians were so full of themselves that they forgot to ask Sri Aurobindo to speak on the historic occasion. But a perceptive official at Trichinopoly radio station had the wisdom to ask the mystic-saint for words of guidance. Sri Aurobindo, refusing to accept the partition of India as permanent, gave this timeless message:

"But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled forever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way, unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must

and will be achieved; for it is necessary for the greatness of India's future."

Survival of Man

No greater tribute has been paid to Indian culture than by Dr. Arnold Toynbee who, after surveying the story of modern materialistic civilization, observed:

"It is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race...At this supremely dangerous moment in human history, the only way of salvation for mankind is the Indian way—Emperor Asoka's and Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions. Here we have an attitude and spirit that can make it possible for the human race to grow together into a single family—and, in the Atomic Age, this is the only alternative to destroying ourselves."

Man is an unfinished creature. Past history bears witness to the fact that Man is only a caricature of

If Hindu-Muslim unity is lost, it will be a loss for the whole of mankind."

Maulana Azad



BHAVAN'S JOURNAL



66

Islam and Hinduism appear as contrasted terms; they are diverse pigments used by the Divine Painter to fill in His picture of the whole human race. If it be a mosque, the call is chanted in remembrance of Him. If it be a temple, the bell is rung remembering Him alone."

Chatrapati Shivaji

man to be. If a human being who lived 5000 years ago were to reappear in our midst, we would hardly recognize him as a member of our own species. Evolution is continuously progressing, and today's man will appear equally strange to the evolved human race 5000 years later.

Inter-faith harmony is necessary to achieve the realization—which is the foundation of all religions—

that we are all children of the one Creator. It will accelerate the process of evolution and hasten what Sri Aurobindo called "the human cycle".

There is no doubt that a race weary of its own bloodshed and divisiveness will ultimately grope its way to a system which offers the only chance for its happy survival.

★ ★ ★

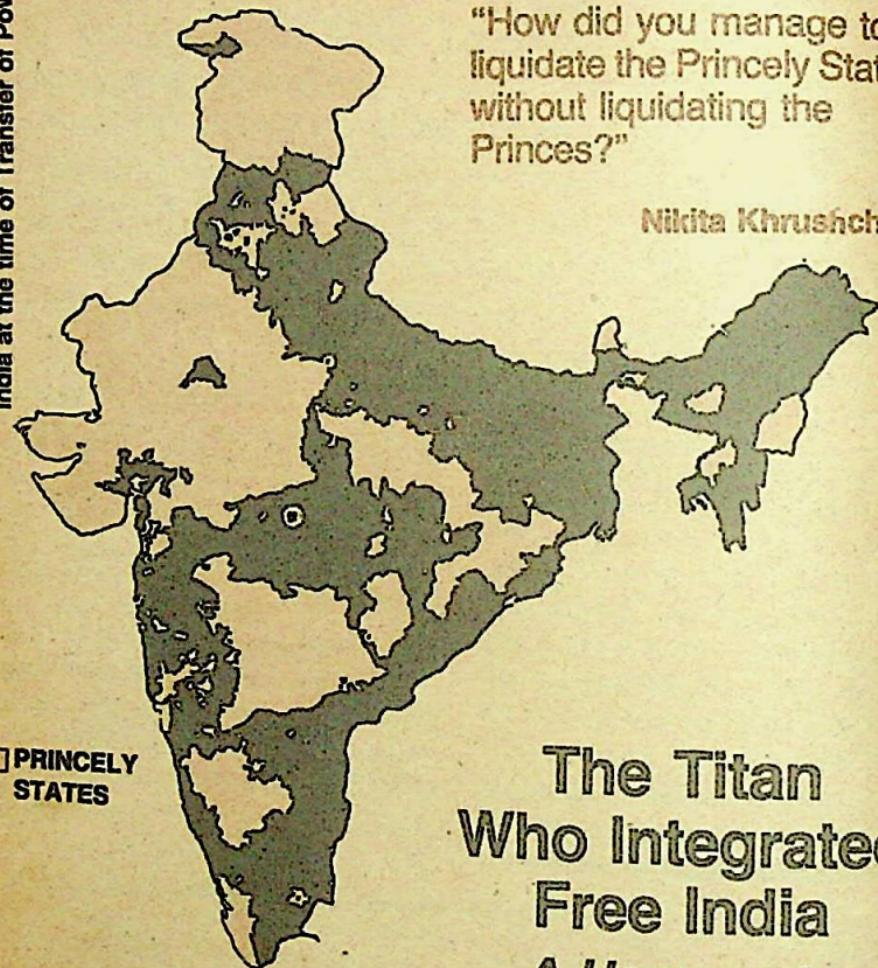
"Religions are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal?"

Mahatma Gandhi



"How did you manage to liquidate the Princely States without liquidating the Princes?"

Nikita Khrushchev



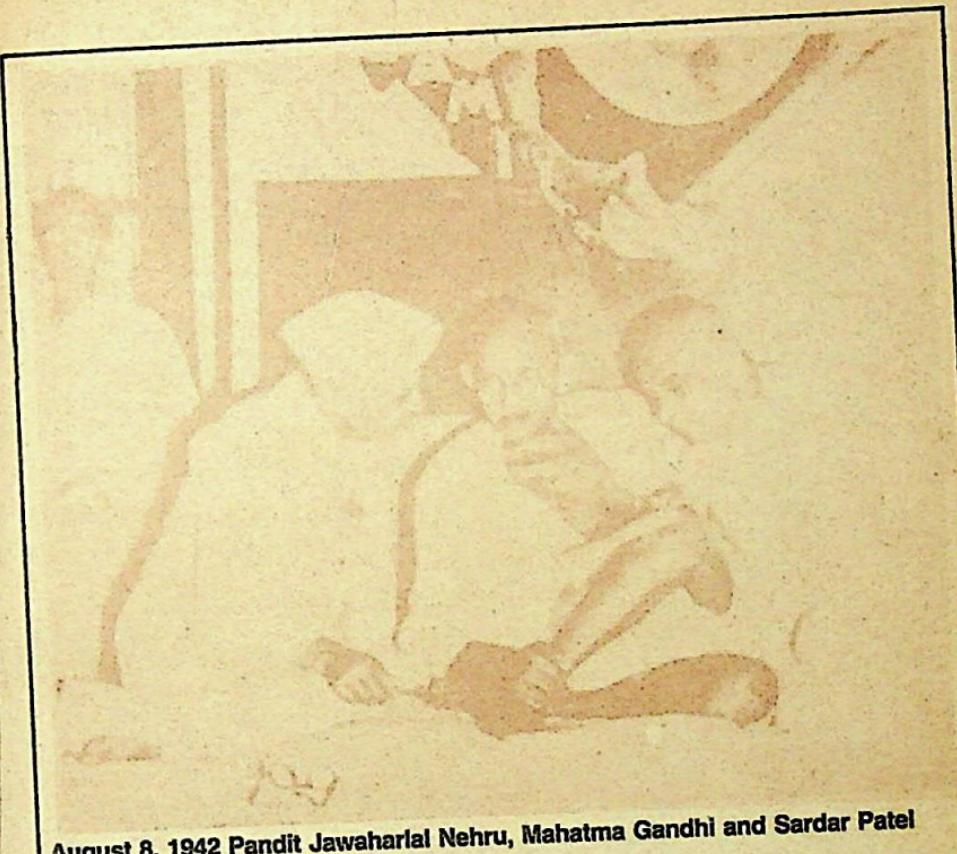
□ PRINCELY STATES

The Titan
Who Integrated
Free India
A Homage to
SARDAR PATEL

S. Ramakrishnan

This year is Sardar Patel's
115th Birth Anniversary
(October 30, 1990) and his
40th Death Anniversary
(December 15, 1990)

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August 8, 1942 Pandit Jawaharlal Nehru, Mahatma Gandhi and Sardar Patel discussing the Quit India Resolution.

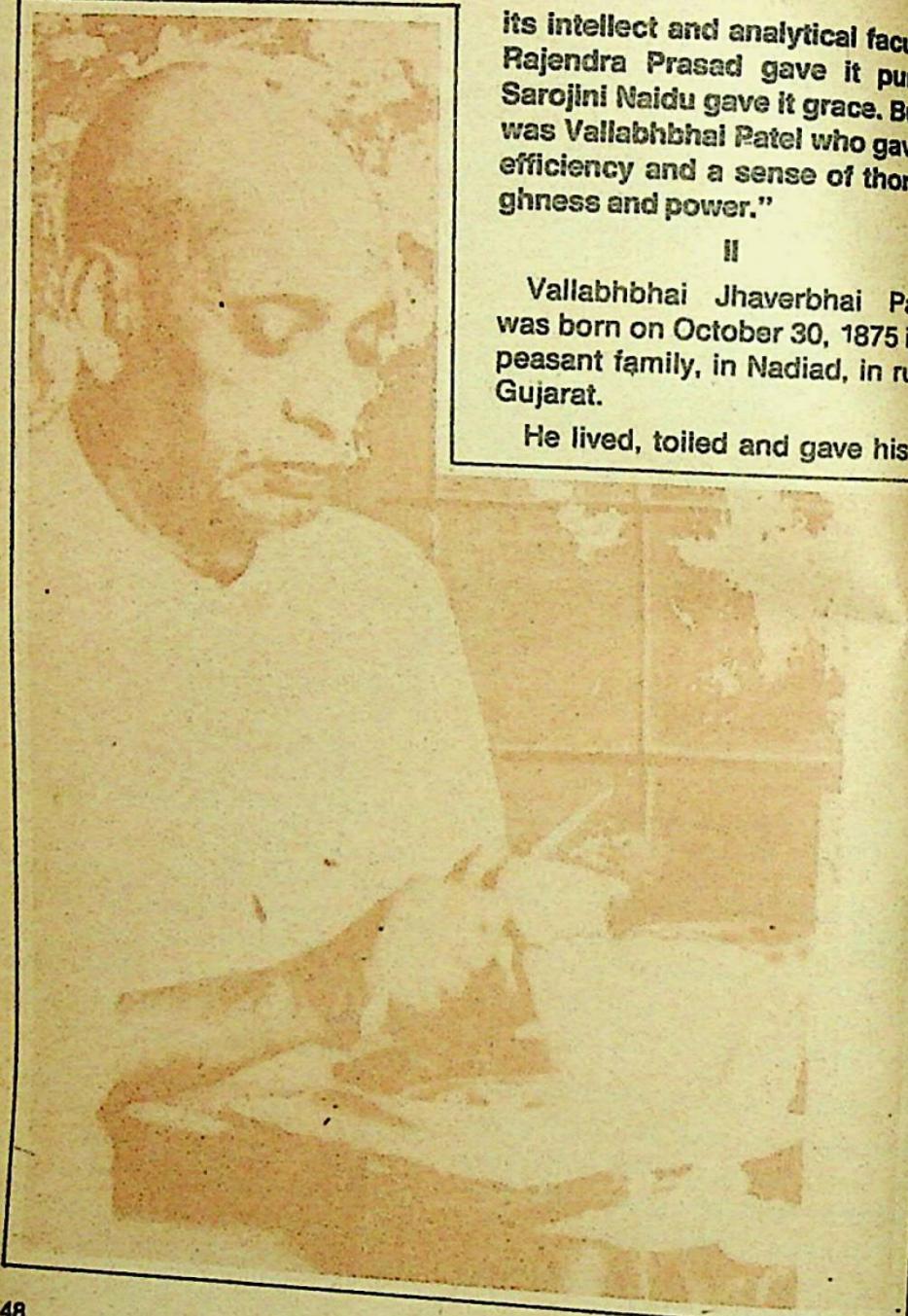
MAHATMA Gandhi, Pandit Nehru and Sardar Patel formed a unique triumvirate among the great architects and builders of Free India.

"Sardar was to Gandhiji what Lakshmana was to Sri Rama," averred Rajaji, the first among the astute—buddhi matam varishta—of modern Indian leaders.

According to the eminent histo-

rian of India's freedom movement and a former President of the Indian National Congress, Dr. Pattabhi Sitaramayya: "If Gandhiji was the Christ, Sardar was John the Baptist of Nationalist India."

As a very discerning foreign analyst wrote of our freedom struggle: "Gandhi gave the Congress inspiration, Jawaharlal broadened its vision and imagination, Rajagopalachari sharpened



its intellect and analytical faculty. Rajendra Prasad gave it purity. Sarojini Naidu gave it grace. But it was Vallabhbhai Patel who gave efficiency and a sense of thoroughness and power."

II

Vallabhbhai Jhaverbhai Patel was born on October 30, 1875 in a peasant family, in Nadiad, in rural Gujarat.

He lived, toiled and gave his

for Mother India. Courageous and resourceful, determined and disciplined, dedicated and diligent, realistic to his finger tips, devoid of hypocrisy and humbug, utterly unselfish, free from the preoccupation of popularity-hunting and image-building, he was the silent but extra-ordinarily efficient "Executive Arm" of Mahatma Gandhi, and one of the senior-most Field Marshals of the Gandhian Freedom Army in the "War without Violence" for India's deliverance from foreign rule.

Sardar was a hero endowed with unusual qualities. In times of crisis he was serene, confident, alert and nonchalant.

Like the redoubtable Sir Winston Churchill, Sardar's Philosophy of Life was "In War: Resolution; in Defeat: Defiance; in Victory: Magnanimity; in Peace: Goodwill." But unlike the British leader, the Sardar was not loud and flamboyant and he lived a very spartan life.

III

The Sardar detested double-think and double-talk, boastfulness, empty threats and blackmail.

In the 1930's when he was with Gandhiji in the Kochrab Ashram there came to live in the Ashram a fiery patriot, one Chotelal from

Ajmer. He had little faith in Gandhiji's non-violence and constructive programme.

Chotelal was impatient with Gandhiji's non-violent programmes. He would frequently go to him and berate him for his "inaction" and advocacy of Ahimsa to win Swaraj. The Mahatma would silently take in all the well-meant tongue-lash of Chotelal, the ill-tempered, impetuous freedom-fighter.

One day when Gandhiji and Sardar were together, Chotelal barged in and burst out, urging Gandhiji to take militant action. He concluded: "If you do not very soon resort to direct action, I would kill myself in desperation by jumping into the Ashram well."

The Sardar did not speak a word but quietly caught hold of Chotelal, took him to the well in front of the Ashram and told him: "Well, if you mean what you say, if you are brave enough, jump into it. If not, I shall help you by pushing you into it."

The poor man paled. He confessed to the Sardar that he had no real intention of killing himself but only wanted to give vent to his impatience and anger at the slow pace of the freedom struggle, and goad Gandhiji into quicker action.

The Sardar was the *de facto*

On Sept. 2, 1946, the Interim Government was formed. Sardar, Babu Rajendra Prasad and Shri Jagjivan Ram attended Pooja and Bhajan prior to going to the Government House for being sworn in. Smt. R. D. Birla handing over prasad to the Sardar. Behind her is one of Gandhiji's favourite Bhajan singers, Shri Amrit Deshpande. Second row (R. to L.): Late Shri Nathalal Parikh (Bombay host of Netaji Subash Bose) and Shri S. Ramakrishnan.





Chairman of the Congress Parliamentary Board from its inception in 1950. Humorous and witty, he used to say that this aspect of his work was akin to managing a zoo! He was a no non-sense man but never arrogant. He was shrewd but objective. He could quickly size up men, effortlessly cut them to size and show them their place.

Once a piquant situation arose. Charges of corruption, drinking, gambling and so on were brought up against a certain candidate for one of the Assembly seats in the 1946 provincial elections. His candidature was recommended by the Uttar Pradesh Congress Committee and approved by the Sardar.

The complainant was among the many candidates who had applied for the seat but not chosen. He told the Sardar, with an air of righteous indignation, that the candidate selected had a very bad reputation and his choice would be a disgrace to Gandhiji's Congress.

The Sardar silently heard the complaint. After a pause of two or three minutes, he asked the worked-up complainant whether he would be willing, even though late, to take up the Assembly seat himself and whether, in his opinion, it would be all right if the other aspirant be chosen for the Council (Upper House).

With a broad grin, the complainant readily agreed to this proposal. Thereupon the Sardar sternly commented: "If a drunkard and a man of moral turpitude is good enough to be a representative of Gandhiji's Congress for the Upper House, he should also be good enough for the Lower House." The complainant was nonplussed, crestfallen. He mumbled an apology and sneaked away.

Sardar was accommodative and realistic. Like ambition and greed the dividing line between compromise and appeasement is thin. During the Gandhi-Jinnah talks in Bombay in 1945, the more accommodative was Gandhiji, the more unreasonable was Jinnah. Exasperated but unwilling to enter into unpleasant and lengthy arguments, Sardar sent a brief note to Gandhiji: "I would remind you one of the old proverbs, 'In matters of love, the party that loves less has the upper hand.' "

IV.

Soon after the dawn of freedom in 1947, during a voyage of recuperation on one of the Indian Navy's battleships to hallowed Kanyakumari, where the Arabian Sea, the Bay of Bengal and the Indian Ocean intermingle, the devout Sardar had a holy bath. There, like the cyclonic Patriot-

The Nizam and the Sardar: Face to Face

Saint Vivekananda, in 1893, over half a century before, the iron-willed Patriot-Peasant Sardar



Patel felt intensely inspired. In reverential humility, he meditatively gazed at a map of Mother

India and mused on the tortuous course of Indian history and on the hectic events of the few

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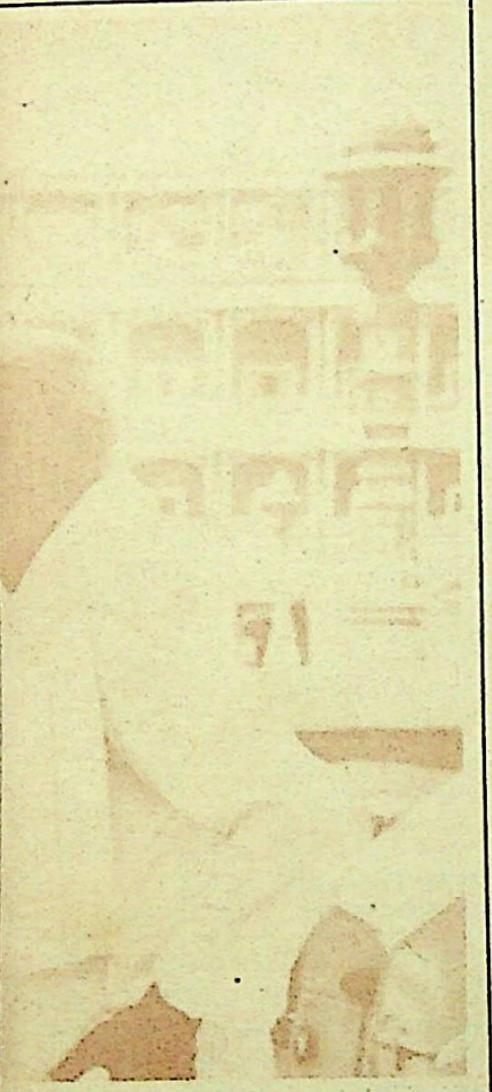


With the Maharaja of Jaipur

months following the departure of the British, the achievements, the problems encountered and overcome, and the tasks unfinished.

What was the outcome?

The Sardar bent all his energies to build up a strong, stable, united and prosperous India. Soon began



months.

We can realise the vital importance of Sardar's quick and breathtaking but bloodless operation if only we could visualise what would have been India's condition today, if the intervening territory between Bombay and Delhi, between Rajasthan and the former Madhya Bharat, Hyderabad in the heart of India and a ring of Rajaputana States on our western flanks had acceded to Pakistan instead of India. Under the British Cabinet Mission Plan for the Transfer of Power the "Indian States" had the freedom to choose between India and Pakistan, or even to remain as Independent States.

Not even Samrat Ashoka (2nd Century B.C.), Chandra Gupta Maurya (3rd Century B.C.) who ushered in the Golden Age of India, or Akbar the Great (15th Century A.D.)—the absolute monarchs they were—could fuse the whole of India into an integrated nation with one central authority as did the Sardar so swiftly, so silently and so well.

Never before in our long and chequered history of 5,000 years and more was India welded into one united administrative and political entity and conferred the

the process of the amazing integration of 550 and odd "Indian States", without bloodshed and violence, and in a record time of 18

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Inaugurating the Patiala and East Punjab States Union; swearing in the
Maharaja of Patiala as Rajpramukh, at a ceremony at Patiala, July 15, 1948

blessings of the Rule of Law and Democracy, throughout the length and breadth of India—Aa Setu Himachala Paryantham.

V

Sardar Patel has been very unjustly compared to Bismarck. Sardar was of peasant stock. Bismarck belonged to the ruling

aristocracy of Prussia. What Sardar sought to achieve and largely succeeded was real and closer unity in all respects: geographical, political, administrative, cultural and emotional integration of India. What Bismarck achieved was not the unity of Germany but the extension of the Prussian hegemony.

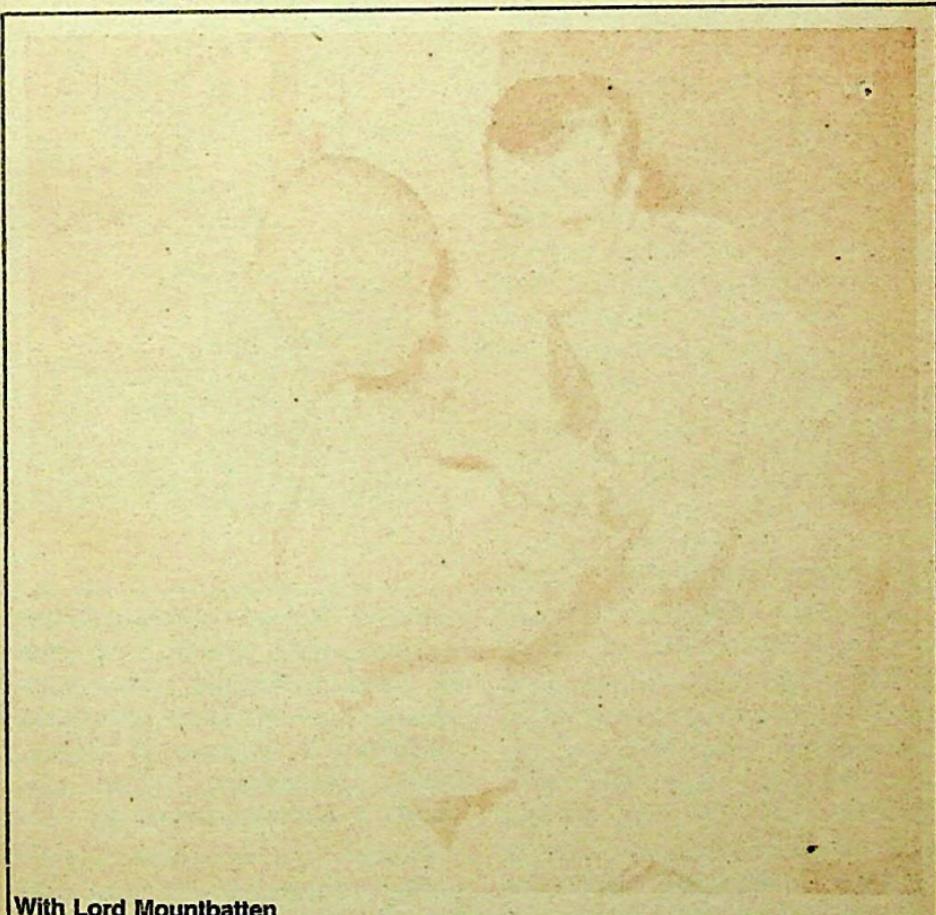
Sardar's achievements are conversely comparable to those of Julius Caesar and Napoleon.

Caesar's and Napoleon's conquests were through war and violence, while Sardar's "conquests" were through statesmanship, persuasion and the kindling of the nobler instincts in the Rulers. Except in the two excep-

tional cases of Junagadh and Hyderabad, his efforts were successful.

Caesar conquered France, Egypt and Asia Minor but could not accomplish the task of consolidation.

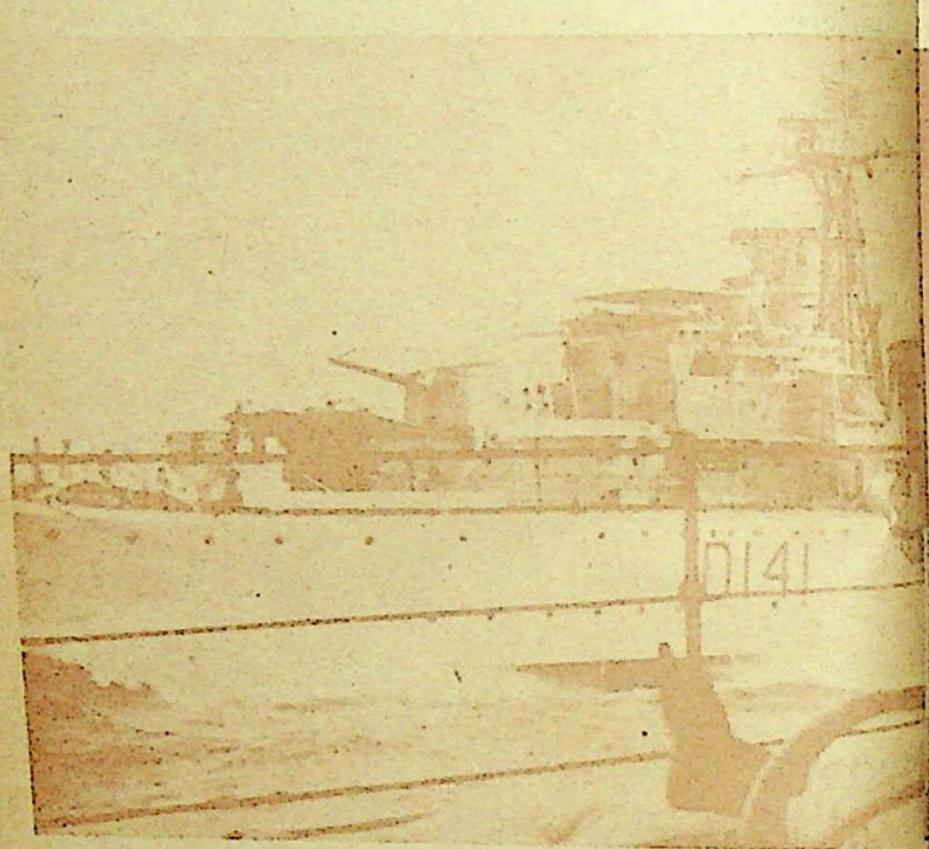
Napoleon had 30 years, while Sardar less than three.



With Lord Mountbatten

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Sardar Patel at Kanyakumari

Napoleon had to reckon with only 28 units, while Sardar had to grapple with 550 and more. Napoleon's might was military, while Sardar's was moral. Napoleon had several divisions of army, while Sardar had none. Whereas Napoleon was the Supreme Commander, Sardar was only the Deputy Supreme Com-

mander. Unlike Napoleon, Sardar had to operate in a fluid, depressing and suffocating atmosphere vitiated by communal holocausts, migration of millions of people, mass abductions, rape, and murders, agitations and strikes.

Added to it were the frequent policy differences with his chief, the Prime Minister who was



younger to him by 14 years, a beloved comrade with whom he worked shoulder to shoulder, as equal, for over three decades under Gandhiji's leadership. Above all, he had to face allegations of not providing, as India's Home Minister, adequate protection to the Father of the Nation, who was assassinated by a lunatic

fanatic, as Bapu was briskly walking to the venue of his usual evening prayer meeting.

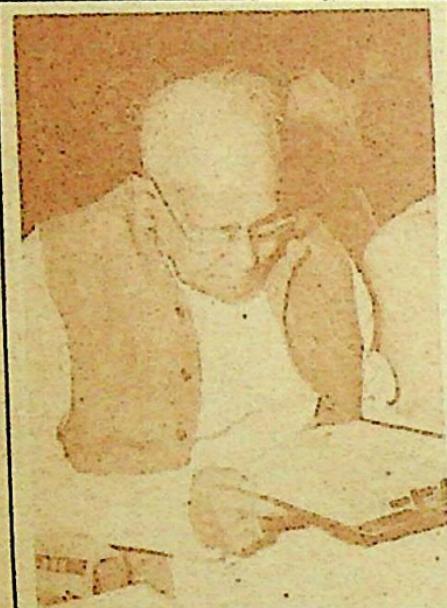
In sum, Sardar's "conquests of peace" are in no way less glorious than the "conquests of war" of Caesar and Napoleon. Indeed, Sardar's achievements are worthy of greater respect in world history.

The swift, skilful, thorough and non-violent manner in which the thorny, complex problem of the accession and integration of the hundreds of anachronistic, feudal Princely States, many with their own flags, currency, police, railways, posts and telegraphs and other insignia of Nation-States was accomplished is unparalleled in the annals of world history.

What is more, the former Rulers looked upon Sardar as an affectionate guide and well-wisher.

There can be no greater tribute to this great feat than the significant —comments of Nikita Khrushchev during his visit to India in 1956, as Chief of the Communist Party of the Soviet Union (CPSU), along with Russia's Prime Minister Nikolai Bulganian. He exclaimed: "You Indians are a remarkable people. How did you manage to liquidate the Princely States without liquidating the Princes?"

During Sardar's life-time,



Loknayak Jayaprakash Narayan

Loknayak Jayaprakash Narayan was one of his bitter critics. In later years, dwelling on Sardar's life and work, he confessed: "Rajaji once unburdened his heart by publicly confessing to a wrong he had done to Sardar Patel. I find myself in a similar situation; the dominant feeling within me today is one of self-reproach, because during his lifetime, I was not merely a critic but an opponent of the great Sardar... After Independence, the adroitness with which the Sardar integrated the various Princely States with India, peacefully and with the consent of the rulers, was something unique. No leader but the Sardar could have pulled off

the feat..."**

VI

It is commonly believed that Sardar's uncanny vision and matchless mastery of facts and assessments of trends and events were confined to national affairs. Some of our "experts in international affairs," considered him an ignoramus in world affairs.

In 1947, Sardar's opposition referring to the U.N. the clandestine Pakistani aggression in Kashmir, and in 1950 his disapproval of our stand in the U.N. on the Chinese aggression in Tibet disprove this erroneous impression. Jayaprakashji's view regard to our then Tibetan policy is quoted below: "Jawaharlal was considered an expert on foreign affairs in Congress circles. But two or three years ago I read in the 'Bhavan's Journal' founded by Shri K.M. Munshi, a letter that the Sardar had written to Jawaharlal Nehru in November 1950 in connection with Tibet and it forcefully brought home to me the man's greatness. I was struck by Vallabhbhai's matchless mastery even of subjects in which he was not considered an expert.

"Looking back at the history of the past few years, I am convinced that had Jawaharlal Nehru heeded

● Bhavan's Journal—Nov. 4, 1979
—Page 18-19.

the Sardar's advice, China would not have become the menace to us that it is. As the Tibet issue came up before the Political Committee of the U.N., the then Indian representative, the Jam Saheb, was instructed to give the baseless assurance that India was convinced that China and Tibet would peacefully settle the issue between themselves. When India, which had close ties with Tibet, talked in this vein, it was only to be expected that other nations would not bother about the issue."

"History is witness to the heavy price India has had to pay for Nehru's unwarranted assurance...."

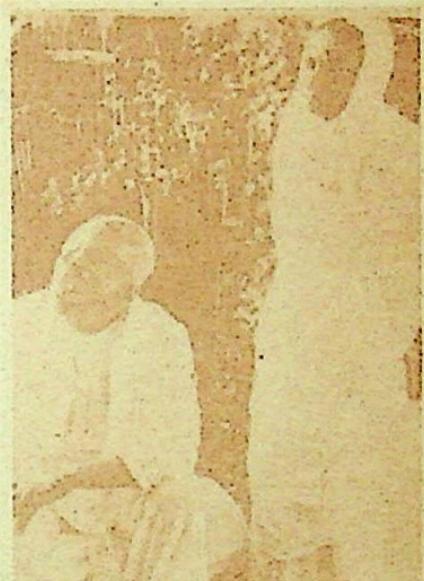
VII

In the Tretayuga, Parasurama, the incarnation of Lord Vishnu, distinguished himself by destroying Kshatriya Kings. In the beginning of the Christian era, Samudragupta was hailed as the "Uprooter of Kings." But no one knows whether the kings whom they dethroned or destroyed prayed for the destroyer's long life and condoled their destroyer's passing away. But the Indian Rajas and Maharajas who were deprived by the Sardar of their Kingdoms by integrating them with the Indian Union did pray for Sardar's long life when he fell ill, and when he

●●● Bhavan's Journal—Nov. 4, 1979
—Page 18.

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With Maniben

passed away at the age of 75 on December 15, 1950, they held a solemn condolence meeting.

Similarly, the Indian Civil Service, the unemotional Steel Frame or the Heaven-born Service, made history by holding a meeting to condole Sardar's death, the one and only one in its history of 150 years.

VIII

The Indomitable Sardar who decided the fate of hundreds of Rajas and Maharajas, many of them fabulously rich, and habituated to lavish living and giving, was utterly unconcerned about accumulating any money for himself or his family. When he died, he



virtually left nothing, not even a Will. Like Gandhiji, his master, the only "personal property" he left behind was a few pieces of clothes, one or two pairs of chappals and other minor personal effects.

As Prime Minister Jawaharlal Nehru, with his deep insight into history, said in the Indian Parlia-

ment; when this Titan breathed last: "History will record (Sardar Patel's) achievements many pages and call him builder and consolidator of new India and say many of things about him. By many of he will perhaps be remembered a great captain of our forces in struggle for freedom and as who gave us sound advice both times of trouble and in moments of victory, a friend and a colleague and comrade, on whom one can invariably rely as a tower of strength and who revived wavering hearts when we were in trouble."

On Sardar's death, this is what the Manchester Guardian wrote: "Patel was not only the organizer of the fight for freedom but also the architect of the new State when the fight was over. The same man is seldom successful as a reformer and a statesman. Sardar Patel was the exception."

A shining symbol of *nishkam karma* (selfless service), Vallabhbhai Jhaverbhai Patel's name will ever remain inscribed on the Roll of Honour in history as one of the greatest nation-builders and statesmen of India through the ages—from the Vedic to Modern times.

Self-Healing

Dr. K. Narayan

The whole concept of healing could have little meaning if there is no provision for effective self-healing.

Healing through auto-suggestion was made quite popular by Emile Coue (1857-1926). He came to this theory via hypnotism. In hypnotism, the patient needs the suggestion made by the hypnotism. Coue discovered that such a medium in the form of a hypnotist was not necessary for effecting a cure, provided the patient reaches his subconscious mind in the right way.

His panacea for good health was simple: after going into deep relaxation, simply repeat the auto-suggestion, "Every day, in every respect, I am getting better and better".

The sub-conscious mind is supposed to pick up this message and duly obey the command. This theory received ample confirmation through experiments with placebos—dummy pills given to patients suffering from disorders ranging from sea-sickness to angina.

In other words, it simply means that the healing power lies dormant in the patient's own imagination; that it can be aroused from its latent state through "suggestions" either by outsiders (hypnotist, etc.) or by the individual himself (auto-suggestion).

Almost all psychosomatic disorders, including cancer, are said to be the result of negative outlook on life. It is entirely possible for the patient to utilize his own thoughts and emotional processes to rid himself of his disorder, be it heart ailment or cancer.

Can it? The best judge is one's own experience. So try this when you encounter a disorder next time—even if it is cancer!

*Step No. 1.—Have a sincere, earnest desire to cure the particular disease (or general health). The desire must reach to the level of subconsciousness (In other words many people may desire cure outwardly but unknown to them, a desire for the sickness may lurk in the subconscious mind).

*Step No. 2.—Go into deep relaxation, almost like a deep state of "trance," as if the conscious mind is "turned off completely."

*Step No. 3.—Visualize your body in a healthy, vibrant form. See yourself full of life and completely freed of illness.

Portraits



Dr. B. R. Ambedkar



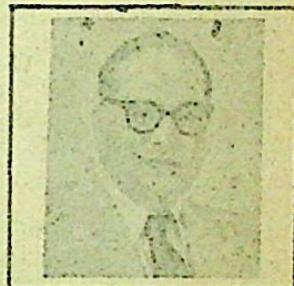
Sir C. Y. Chintamani



Arnold Toynbee

Ambedkar in the Constituent Assembly and Parliament

L. SHAKDHER*



The year 1990-91 has been declared as the year of Social Justice in memory of Dr. B. R. Ambedkar whose birth centenary falls next year. Here is a tribute to the stalwart by one who came in close contact with him during the days first of the Constituent Assembly and later of the Parliament.

The Constituent Assembly met on December 9, 1946, for the first time. On December 13, 1946, Pandit Jawaharlal Nehru moved the Objectives Resolution. It was adopted unanimously by the Constituent Assembly on January 22, 1947. It appointed a Drafting Committee on August 29, 1947 to finalise the draft of the text of Constitution prepared by the

Constitutional Adviser and to submit to the Assembly for consideration the draft Constitution as revised by the Committee.

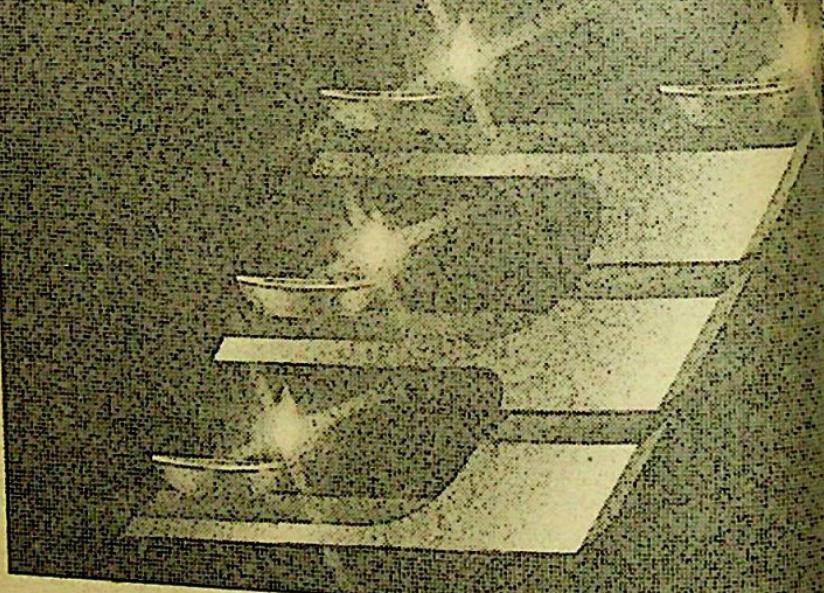
Dr. B.R. Ambedkar was elected to the Constituent Assembly by the members of the West Bengal Legislative Assembly. He was elected on the Drafting Committee and later appointed its Chairman. His thorough knowledge of the Constitutions of the major countries as well as of the working of the Government of India Act, 1935 stood him in good stead in his role of

Shakdher was formerly Secretary-General of the Lok Sabha and Chief Election Commissioner. He is the airman of Bhavan's Delhi Kendra.

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piloting the Draft Constitution. His enunciation of the principles underlying specific provisions in the draft could conveniently and convincingly counter criticism from any quarter in the Assembly. M.V. Pylee, the well-known Constitutional Historian and author has this to say about Ambedkar's contribution in the framing of our Constitution:

"In the Constituent Assembly none else was so forceful and persuasive in arguments, clear and lucid in expression, quick and arresting in debate. And yet, he had always the generosity to concede the credit to a critic who made a valid point and to frankly acknowledge it. Ambedkar's contribution to the Constitution is undoubtedly of the highest order. Indeed, he was a modern Man and deserves to be called the father or the chief architect of the Constitution of India."

The motive force for Ambedkar's entering the Constituent Assembly was his anxiety to safeguard the interests of the Scheduled Castes. There cannot be a better assessment of his contribution in this regard than these words in the Prime Minister Pandit Jawaharlal's tributes in the Lok Sabha on December 6, 1956 on Dr. Ambedkar's sudden demise:

"...the way he will be remembered most will be as a symbol of the revolt against all the oppressive features of Hindu Society...he rebelled against something against which all ought to rebel and we have, in fact, rebelled in various degrees. This Parliament itself represents in the legislation which it has framed, its repudiation of those customs or legacies from the past which kept down a large section of our people from enjoying their normal rights."

Communalism is a canker which we have not been able to wipe out even after over four decades of our Independence. There was some criticism of the Constitution for the special safeguards that were provided for minorities and the socially and educationally weaker sections in the society. But Ambedkar could see years ahead the wisdom behind the provisions: He said in the Constituent Assembly:

"Speaking for myself, I have no doubt that the Constituent Assembly has done wisely in providing such safeguards for minorities as it has done. In this country both the minorities and the majorities have followed a wrong path. It is wrong for the

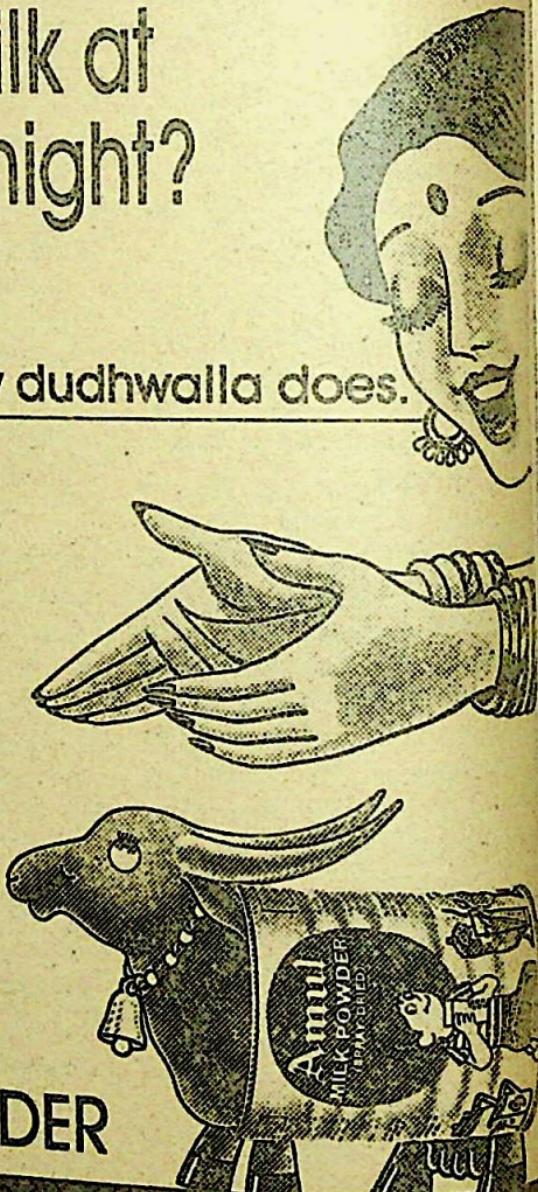
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majority to deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose. It must recognise the existence of minorities to start with. It must also be such that it will enable majorities and minorities to merge some day into one. The solution proposed by the Constituent Assembly is to be welcomed because it is a solution which serves this two-fold purpose. To diehards who have developed a kind of fanaticism against minority protection I would like to say two things. One is that minorities are an explosive force, which, if it erupts, can blow up the whole fabric of the state... The other is that minorities in India have agreed to place their existence in the hands of the majority... It is for the majority to realise its duty not to discriminate against minorities... The moment the majority loses the habit of discriminating against the minority, the minorities can have no ground to exist. They will vanish."

Press Freedom

Freedom of the Press is a topic heard recently everywhere. Our Constitution does not specifically

provide for it. There was criticism about this omission at the time of adoption of the Constitution, as in fact heard even recently in connection with the Defamation Bill. Counteracting the belief that it was a lapse on the part of the Drafting Committee Dr. Ambedkar stated on behalf of the Committee:

"The Press has no special rights which are not to be given or which are not to be exercised by the citizen in his individual capacity. The editor of a press or the manager of the press are all citizens and, therefore, when they choose to write in newspapers they are merely exercising their right of expression and in my judgement, therefore, no special mention is necessary of the freedom of the Press at all."

That should set at rest the doubt whether or not the words "freedom of speech and expression" are enough to cover freedom of the Press and for that matter, freedom of expression through such other media as the radio, television, cinema, etc.

Dr. Ambedkar and his colleagues on the Drafting Committee were highly complimented for their work regarding the drafting of the Constitution. The President of the Constituent Assembly, Dr. Rajendra Prasad said:

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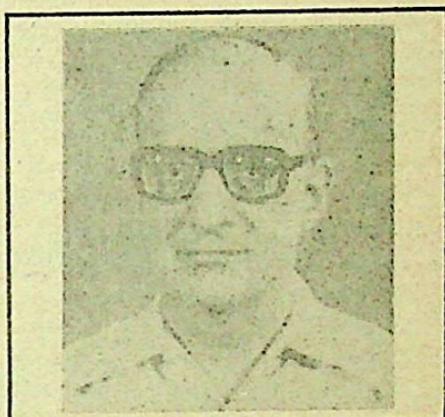
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"Sitting in the Chair and watching the proceedings from day to day, I have realised as nobody else could have, with what zeal and devotion the members of the Drafting Committee and especially its Chairman, Dr. Ambedkar, in spite of his indifferent health, have worked. We could never make a decision which was or could be ever so right as when we put him on the Drafting Committee and made him its Chairman. He has not only justified his selection but has added lustre to the work which he has done..."

Intellectual Honesty"

With the intellectual honesty that he had in abundant measure, Ambedkar passed on the credit for the Draft Constitution to the Constitutional Adviser, to his colleagues on the Drafting Committee, to Shri S.N. Mukherjee whom he called 'the Chief Draftsman of the Constitution' and the member of his staff. He also complimented the Congress Party and said:

"It is because of the discipline of the Congress Party that the Drafting Committee was able to pilot the Constitution in the Assembly with the sure knowledge as to the fate of each article and each amendment. The Congress Party is, therefore, entitled to all



the credit for the smooth sailing of the Draft Constitution in the Assembly."

Looking to the future working of the Constitution, Ambedkar expressed his honest opinion that the working of the Constitution did not depend wholly upon the nature of the Constitution. He went on to add:

"The Constitution can provide only the organs of State such as the Legislature, the Executive and the Judiciary. The factors on which the working of these organs of the State depend are the people and the political parties they will set up as their instruments to carry out their wishes and their politics..."

Dr. Ambedkar was Minister of Law in the Nehru Cabinet till he resigned in September, 1951. He was elected to the Council of

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States in March, 1952. He passed away suddenly on December 6, 1956. In the words of Prime Minister Jawaharlal Nehru, Dr. Ambedkar "played a very important part in the making of the Constitution of India, subsequently in the Legislative Part of the Constituent Assembly and later in the Provisional Parliament."

Dr. Ambedkar will also be remembered for his efforts in the Parliament in regard to the Hindu law reform. The Hindu Code Bill was introduced by him in the Parliament on February 5, 1951. He desired to pilot the Bill through Parliament before the first General elections in 1952. The Bill was, however, passed only in parts during his life-time. There were some among his contemporaries who felt that the principles he had embodied in his original draft were better in many respects.

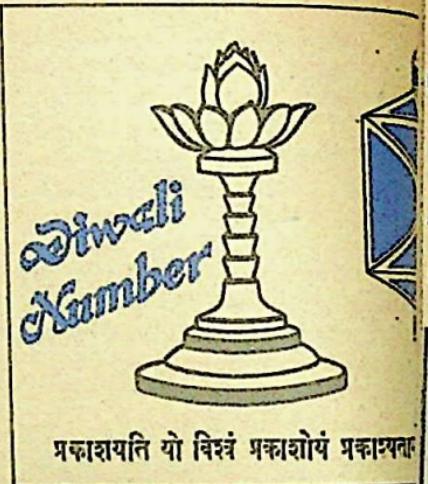
Here I pay my special tribute to his great genius. I came in personal contact with him right from the time he began his work in the Drafting Committee of Constituent Assembly, through the offices of Shri M.N. Kaul, the then Secretary of the Central Legislative Assembly and successively Secretary of the Constituent Assembly (Legislative), Provisional Parliament and Lok Sabha. Dr. Ambedkar would

consult him frequently on provisions relating to Parliament and together we would visit him and talk to him frequently on the various draft articles. With the approval of Speaker G.V. Mavlankar we were able to advise on the provision in the Constitution relating to President's address to Parliament, joint sittings of the two Houses of Parliament, Privileges of Parliament, Financial Procedures, Appropriation Bill, Secretariat of Parliament and many other allied matters. We would collect a lot of material relating to such matters in various Parliaments of the world and discuss it with him. He was a man of genial temperament, tolerant of arguments, a good listener, a learned critic and sympathiser of different ideas. He was clear in his thinking and speech and master of legal and technical terms, precise and concise in drafting. I remember many evenings spent in his company when all these matters were discussed and thrashed out threadbare.

Later, as Secretary of Department of Parliamentary Affairs I again came in contact with him, when he functioned as Chairman of Cabinet Committee on Legal and Parliamentary Affairs. In that capacity I had to arrange lists of businesses in both Houses of Parli-

ament and I recall how correct he was in piloting in the House his Bill on Hindu Code, which was dear to him. He had a great passion for it and was literally thinking of it every minute. He was a great reader of vast literature on any subject which came under his consideration, be it Constitution or Hindu Code or any other Bill. He was always surrounded by books and it was a great pleasure to see him imbibing old and inventing new ideas.

The Parliament of India has appropriately honoured this constitutionalist and parliamentarian by



installing his statue at a prominent place in the Parliament House estate.

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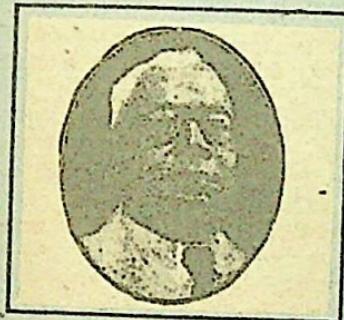


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C. Y. Chintamani:

Journalist of Courage and Integrity

Dr. D. Anjaneyulu



C. Y. Chintamani was a distinguished liberal statesman who was also a journalist of repute. He was born on April 10, 1880 and died on July 1, 1941. In a style befitting this colourful personality, who could get excited over the virtues of moderation, the writer paints a fine portrait, warts and all.

JOURNALISM in India had made rapid strides during the last 50 years and more. But there are well-meaning pessimists who fear that we are now living in the era of big newspapers and small editors. While they are duly impressed by the epoch-making advances in newspaper technology, including satellite communication and computer mechanics, they regret that what was once a mission and later a profession had now become an industry, like any other. The soul has gone out of it, is their complaint. They look back with nostalgia to the bygone days of

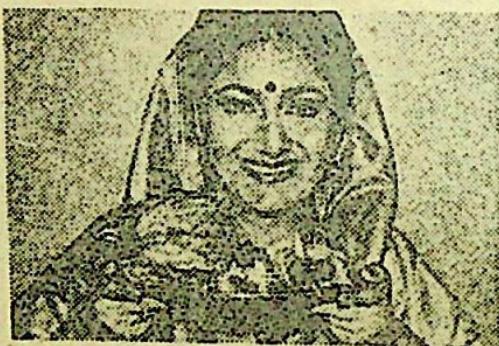
small newspapers with big editors, when quite a few of the journalists could call their souls their own.

About the most distinguished of such of them was C.Y. Chintamani, who was editor of the Leader of Allahabad, from its inception in 1909 till his death in 1941. He left an indelible impression on journalism and public life, in Uttar Pradesh in particular.

Like any other journalists of his time, Chintamani migrated from the South to the North, and established his professional identity, cutting across all the narrow

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egional and linguistic boundaries. Chirravuri Yajneswara Chintamani, to give his name in full, was born at Vizianagaram in the north of Coastal Andhra on April 10, 1880. As a member of an orthodox family of humble means, he knew poverty and endured hardship in his early days. Despite his high intellectual calibre, he could not get through the First Examination in Arts because of the hurdle of Mathematics, which proved insurmountable to him.

Neither this academic reverse nor any other could dampen the spirits of young Chintamani, who had two strong points—an impressive fund of political knowledge and an admirable command of the English language. These, allied to sharp and retentive memory, proved an invaluable asset to him in the profession he chose for himself.

As a student of the Maharaja's College in Vizianagaram, Chintamani started contributing to a local English Weekly, called the Telugu Harp (and it is said that he played the harp with rare promise). shifting his venue to Visakhapatnam, the district headquarters town, he wrote editorials for the weekly Vizag Spectator. One of them, captioned 'Failure of Lord Gin', gave the readers a foretaste

of his future style—marked by courage and candour, free from all inhibitions. He found himself both editor and manager of the paper on a salary of Rs 30 per month at the incredible age of 18. But soon he had to return to his native town of Vizianagaram to edit the Indian Herald. He drew a lot of public attention by devoting a whole issue of this journal to a detailed analysis of the British budget.

If the journalist is always on the move, then as now, Chintamani was a typical journalist in the early part of his career. Before long, he was attracted to the metropolitan city of Madras and the masterful personality of G. Subramania Aiyar, whom he admired as the greatest Indian journalist of the day. He joined his paper, the Madras Standard as an editorial assistant. But he was soon in for a rude shock, when his pay of Rs. 30 (by no means princely) was reduced to Rs. 20 and he was written off as indolent and incompetent (which left him in no doubt that the admiration was not mutual). The period as under-study to a great patriot and publicist, however, gave him an insight into the ethics of public life, besides a stiff training in proof-reading.

This experience was enough to alert Chintamani (then in his late

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twenties) to be on the look-out for a favourable wind to blow him elsewhere. This wind came before the year was out and it wafted him across the Vindhya to the North. He was invited by the lawyer and publicist, Dr. Sachhidananda Sinha to join the weekly Indian People (which was later incorporated in the Leader). Thus he reached Allahabad, which soon proved to be the city of destiny.

In Allahabad

It was in Allahabad that the Leader was launched in October 1909 by Pandit Madan Mohan Malaviya, the man with the Midas touch as could be seen later with Benaras Hindu University. Joining the paper as editor at the age of hardly 30, Chintamani stayed on with it, almost without a break, till his death over 30 years later. It was record, scarcely excelled even in terms of sheer length of tenure by any, except for a few like C.P. Scott of the Manchester Guardian.

Never lukewarm about pursuing his intellectual interests nor believing in doing anything by fits and starts, Chintamani threw himself heart and soul into the business of building the infant paper and moulded it closely after his own ideals. He was a wholehogger for the cause of gradual development

of self-governing institutions. And nobody, be he friend or colleague, shareholder or director, could try to influence him to follow a more popular or nationalist line. His word was final on all matters of editorial policy.

This was all the more remarkable in view of the fact that he had no proprietorial interest in the paper. But no proprietor had the temerity to suggest that he trim his sails to the passing wind. When there was divergence of opinion between the editor and the chairman of the Board of Directors, the latter, who happened to be Pandit Malaviya, preferred to leave the Leader rather than force Chintamani out of it. But then, this was a gesture, which was as much a credit to the urbanity and culture of the former as to the integrity and strength of will of the latter.

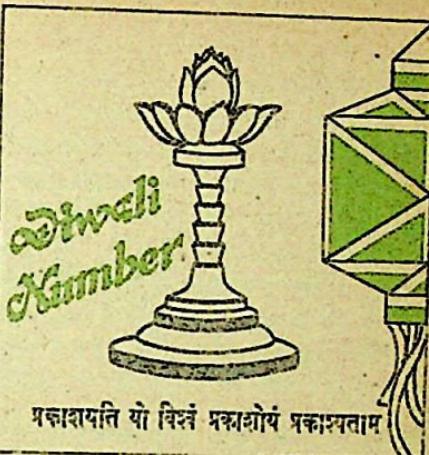
As a staunch liberal, fed on Mill (Liberty) and Morley (compromise), who believed that freedom broadens from precedent to precedent, Chintamani had a high regard for precedents and conventions, after the British example. He would not allow anyone, within or out of the government, to trifle with him or his opinions. He, however, hit it off famously with E.S. Montague, who was able to win him over to the Reforms of 1919. After this, he was

constantly ranged against the British bureaucracy as well as the Indian National Congress. He went for both of them with equal zest and alienated himself from them equally thoroughly.

As Minister

For a brief while, he was Minister for Local Self Government under the Diarchy Regime in U.P. under the Montford Reforms. He resigned from the post, as soon as he realised its ineffectiveness as an instrument for the promotion of public interest. It was a tribute to his integrity and freedom from self interest that his worst opponents never questioned his motives as a Minister or as an Editor. His personality was recognised and his character was widely respected in the province and the country. The Leader was the full expression of his mind and the true mirror of his personality.

Paradoxically enough, Chintamani could get easily excited about the virtues of moderation, rather like another great liberal, V. Krishnaswami Iyer of Madras. He tended to have many angularities, as seen by those who watched him at close quarters. While he feared no opponent, he forgave no friend if there was the slightest deviation from the path trodden by him. A



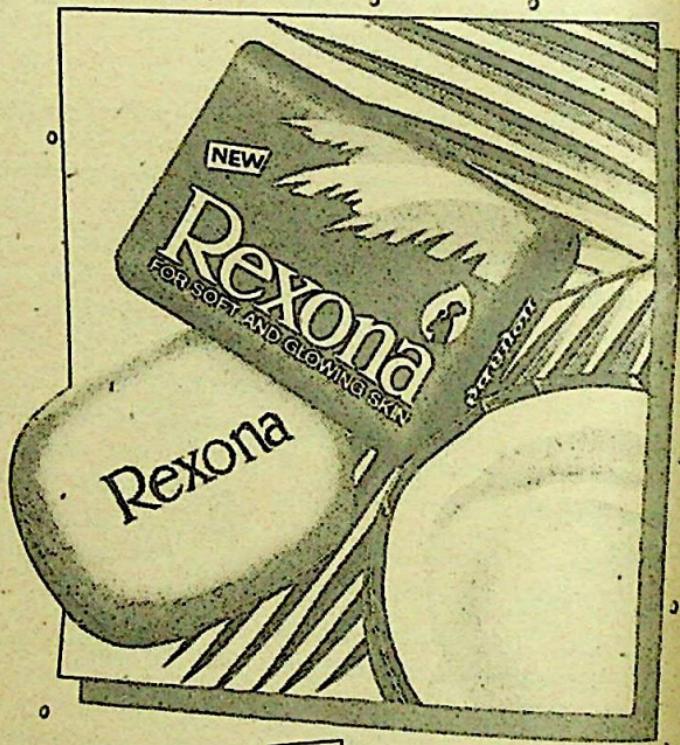
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man of strong likes and dislikes, he could be glaringly partisan and grossly irrational in his prejudices and pet aversions. The late Mr. K. Iswara Dutt, Editor of the Twentieth Century, who later became the Chief Editor of Leader, had gone on record about Chintamani's lack of tolerance and generosity in his own case, when as his assistant on the Leader in 1931 he wrote enthusiastically about the Karachi Congress and A. Rangaswami Iyengar and suffered heavily for it at Chintamani's hands.

These blind spots, such as they were, could not, however, darken the orb of the powerful sun. Chintamani had utter contempt for political opportunism and journalistic expediency. It was said of the great American Newspaper editor and publisher, Joseph Pulitzer: "He would not pander, he would

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not compromise, and he made himself heard."

So was the case with Chintamani. Technically, the Leader was not first-rate; its material resources were limited. Politically, it was not a hot favourite with the masses, for its appeal was to the informed and enlightened. Its news service was none too efficient, in modern terms. It sold mainly for its editorials. Its chief asset was an editor, who stamped his combative personality on its pages. He made of the leading article a powerful instrument for shaping public opinion. Those were the days when editorials of learned length and thundering sound were written, and what is more, avidly read. Chintamani not only expressed opinions but held fast to his convictions. His opinions did not differ from his convictions. And he did not have different sets of them—one for public and the other for private consumption. Nor did he ever try to compromise with them for personal gain. He made no bones about expressing them and did not count the cost. This lent him unquestioned moral authority as an editor.

Like many of his professional contemporaries in India, including K. Natarajan (Indian Social Reformer) and Kalinath Roy (The

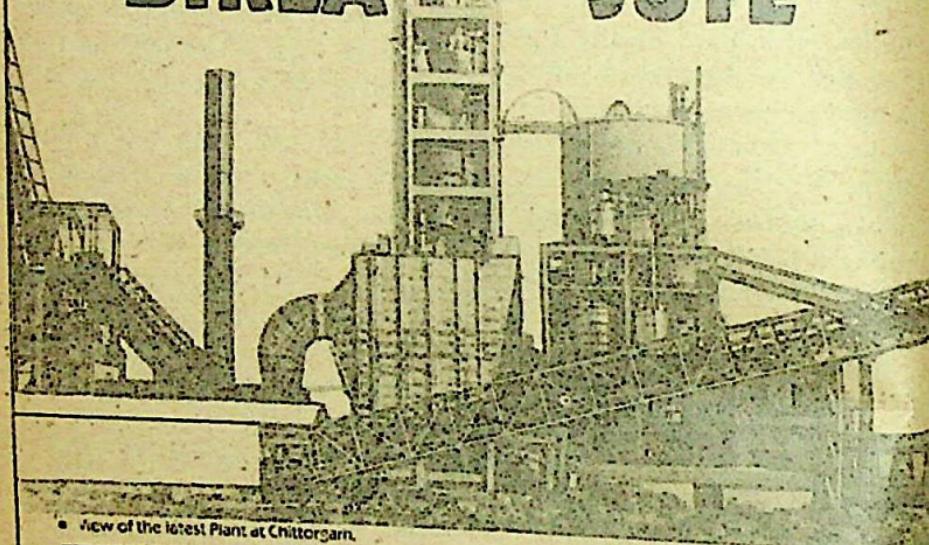
Tribune), Chintamani had his political models in Downing Street and journalistic models in Fleet Street. It was an age of giants—C.P. Scott, H.W. Massingham, J.A. Spender and W.P. Stead. Of them all, he was closest, in his temperament, to the last sharing his beliefs in spiritualism as well. What was said of Stead could fit Chintamani to a 'T'.

"There was about him that which could not be ignored—certain chivalrous, uncalculating fearlessness, a joy of battle, fervour of conviction. There were no half-tones, no subtle romances and delicate nuances in his equipment. Everything was broad as the day, indisputable as the multiplication table, emphatic as the thunders at Sinai."

Thickset and combative like Hilaire Belloc, he often assumed the same holier-than-thou attitude of the elect, who were given a glimpse of the secrets of the universe. An impenitent liberal, he had much of the self-assurance of another great Liberal, Lord Macaulay. His prose style was also a little too full of the same Macaulayan superlatives as also the Macaulayan balance and antithesis e.g.

"What the Ganges is to the Gomati, what Allahabad is to

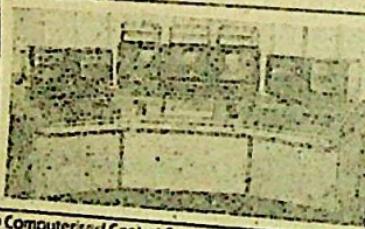
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Lucknow, what the Leader is to the Spectator, Pandit Madan Mohan Malaviya is to Gorakhnath Mishra."

Of autobiographies, "John Stuart Mill's is the best and Jawaharlal Nehru's the worst"

His memory too was also as photographic as that of Macaulay. He would repeat the whole list of Congress Presidents from beginning to end as a schoolboy his nursery rhymes. An applicant from the South for a job in the editorial department would be asked by him to name all the important railway stations from Madras to Allahabad. On a trip to London for the Round Table Conference, he chose to visit all the vegetarian restaurants, in their alphabetical order, and would repeat the whole list, years later, without a single miss.

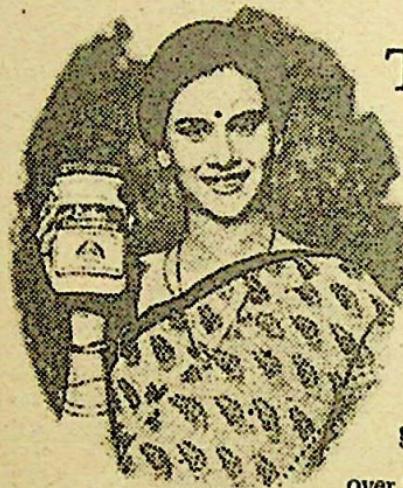
A staunch believer in the providential character of British rule in India, Chintamani would never agree to put up with the racial concept of white supremacy. In fact, it is said that he made it a rule of personal conduct not to go out and see an Englishman, on his own. A staunch Congressman like Motilal Nehru had more British friends than Chintamani, the loyal knight of the realm.

The finest phase of Chintamani's

career was perhaps in the period of the Montagu-Chelmsford Reforms. Of all the Indians met by Montagu, three from the South impressed him most. They were V.S. Srinivasa Sastri, C.P. Ramaswami Aiyer and C.Y. Chintamani. Montagu hailed Chintamani as one of the most clearheaded of political thinkers and convincing of speakers. His political ideas are incorporated in the two publications—*Indian Politics Since the Mutiny* (A Reprint of his Mysore University Lectures) and *The Indian Constitution at Work* (left incomplete by him and later edited by M.R. Masani). He had an unshakable faith in the attainment of Indian autonomy through constitutional methods. His attachment to orderly progress and gradualness of inevitability was philosophical in its intensity.

As Editor

Chintamani had a lofty conception of the office of Editor. The story is told of his declining Montagu's offer to him of a seat in the Council of Secretary of State for India in London. The status was high and the pay and perquisites were sumptuous, at least ten or dozen times higher than those of the Editor of Leader. But Chintamani chose to decline the offer. His



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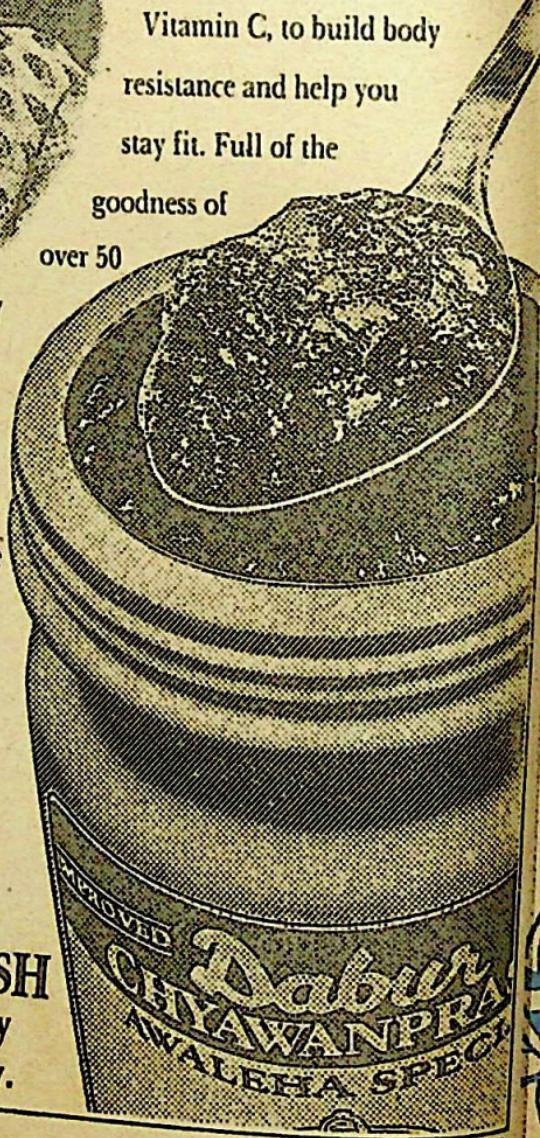
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reason was—he wanted to be a free agent, an opinion-maker, not a glorified clerk or a well-paid assistant. His pay at that time was known to be about Rs. 500 per month.

Deeply religious by temperament, he believed in the efficacy of prayer. His working day was divided into three parts—morning for meditation, afternoon for office work and evening for entertainment. But none could be more secular in his attitude to politics and public life.

Chintamani was a man of prin-

iples. His influence as a journalist was a measure of the victory of character over circumstance. He was incorruptible, unpurchasable. "It is inconceivable to me", declared Sir Tej Bahadur Sapru, "that Chintamani can be purchased—purchased by money or office or cajolery or flattery or anything else."

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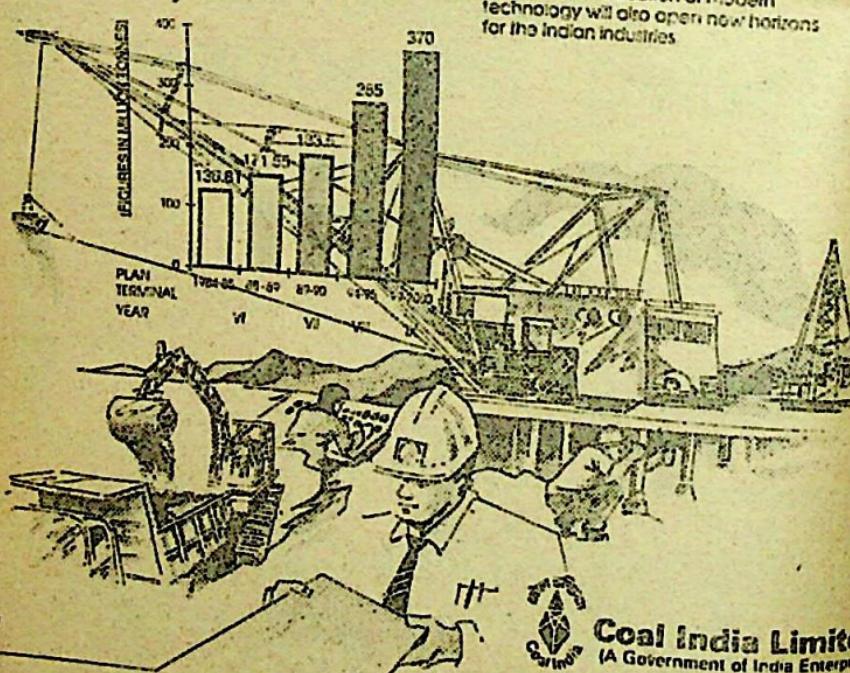
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Arnold Joseph Toynbee

The Faith-building Historian*

Ananda



Arnold Toynbee, the historian of historians, denied of parental love in childhood, was ambitious to make a mark as a scholar. He did, though he had more than a fair share of domestic troubles and family afflictions.

THE eminent historian, Arnold Toynbee, observed about himself: "Why am I a historian and not a philosopher or a physicist? For the same reason that I drank tea and coffee without sugar. Both habits were formed at a tender age by following a lead from my mother. I am a historian because my mother was one before me, yet at the same time I am conscious that I am of a different school from hers." He added that before his mind was set history took his generation by the throat in 1914 and that his education had been more old-fashioned than his mother's

had been. He was ambitious. He wanted to be "a great gigantic historian—not for fame but because there is lot of work in the world to be done, and I am greedy for as big a share of it as I can get..."

Toynbee's father had a psychological breakdown and was admitted to a mental hospital when he (the son) had just joined Balliol, Oxford. His mother was so much

*Arnold Toynbee: A Life by Prof. W.H. McNeill of the Chicago University. Oxford University Press.

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shattered by this calamity that Toynbee could not get from her the kind of parental love that would have been a source of support and strength to him. So great was her sorrow that she was emotionally unstable. And Toynbee's attachment to his mother was not of an ordinary type as can be gauged from one of his letters to her during this period. He wrote:

Dear Mother,

I feel it all through my weakness and folly that I have deserted you... I felt for a time that I was being monstrous in getting absorbed in my work in all these troubles. Now I see that it was just that, that gives me strength to be at all cheerful and helpful and that the human and the Paracelsus side in me at any rate can't at all get on without one another. I think the better I work the better I can love, and will keep my promise Father made me give, that I would go on with my work in any case 'without letting it make any difference' in that I will consecrate it to you and him: it shall never cut me off and shut me up in a barren self. So I am at harmony with myself again and whatever you do, don't box things up in yourself for fear of upsetting me. Let me share everything, and it will be better for both of us. And don't let's countenance the thought of any choosing between the father and us children. What is best for him is best for us but also what is best for us must be best for him. Remember I am think-

ing of you now and always, nothing has or will ever come between us. God bless you always.

Your very very loving son,
Arnold

Though this letter was sent from Birmingham, McNeill, Toynbee's biographer, is at a loss to know what took him to Birmingham. Nothing could be ascertained; perhaps, he sought some comfort and consolation from his Aunt Grace, the biochemist. In spite of his good physical frame, he was mentally ill because of family troubles. But this never deterred his intellectual growth. Since the time of his entry into the Oxford University (1907) his intellectual development was certainly fantastic, 'measured both by his mastery of Greek and Latin and by the breadth and variety of historical information he had crammed into his head.'

His memory was phenomenal; his diligence no less so. He prepared himself for a distinguished career as a scholar and a historian. Possibly, he was a lone-type, if not slightly melancholic and, to be sure, not very social and boisterous like other young men of his time and age. Naturally, therefore, "Easy relations with his school fellows had escaped him. He felt inwardly compelled to excel and be admired; otherwise he retreated

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into himself and fell silent. And what must have been even more difficult for a vigorous eighteen-year-old adolescent, relations with girls, other than his sisters, remained totally or almost totally, unexplored."

Thus, in short, in the words of his biographer: "...he was gifted, shy and gauche, simultaneously sure and unsure of himself—a young-man who had already found it hard to live up to his family's great expectations and who would continue to find it hard to fulfil the great expectations aroused in a wider circle by the extraordinary record he had made at school."

Murray, the Mentor

Chronologically, the first person that brought changes in Toynbee's life and character was his mother. The second was Gilbert Murray who loomed 'larger and larger on Toynbee's mind and feelings as his under-graduate years at Oxford went by.'

Who was this Murray? He was Toynbee's mentor. In the capacity as Regius Professor, he set a new tone for Oxford classicists then. He had come from Australia in childhood, settled in England, had a very good career at Oxford, became a professor of Greek at

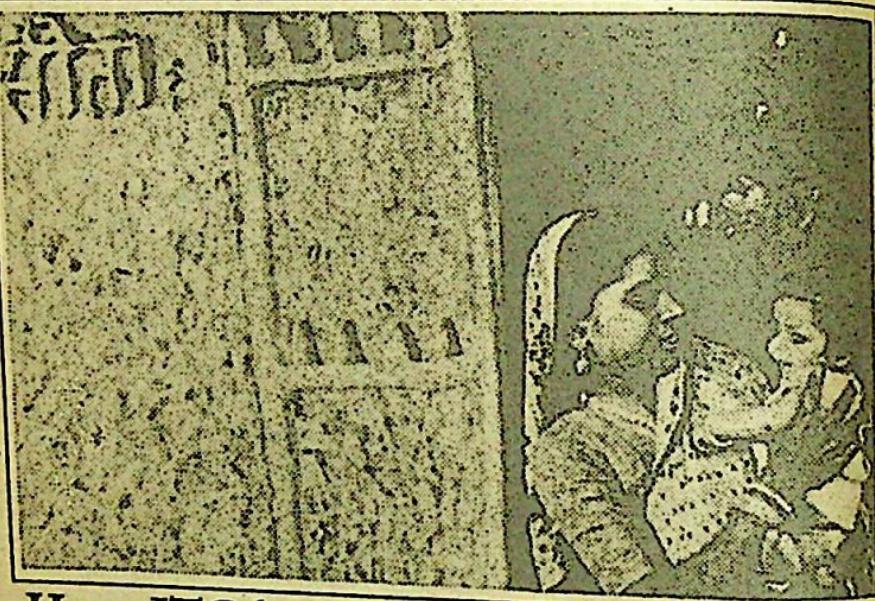
Diwali
Number

प्रकाशयति यो विश्वं प्रकाशोर्यं प्रकाश्यताम्

Glasgow University. Subsequently, he gave up the Glasgow Professorship and started translating ancient Greek plays which brought him success and fame. He translated Euripides, Sophocles, Aristophanes and even Aeschylus. Murray was charming, handsome, witty, elegant. All the finest qualities of a teacher he had. Murray and Toynbee were drawn to each other. Murray played a fostering fatherly role as his own son had disappointed him.

Toynbee married Rosalind Murray. But within three decades of happy married life, in November, 1942, Rosalind broke away from Toynbee. Thereafter he married Veronica with whom he was already in love. Rosalind was found later to be living with the Dominican, Richard Kehoe, fifteen years junior to her.

Toynbee was at the peak of his career then with many scholarly



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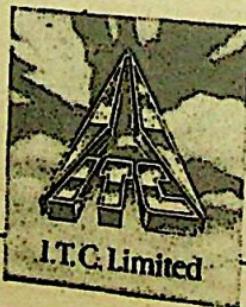
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New horizons

New hopes

achievements. And he was still very constructive, no doubt, in his thinking in spite of all the hawthorn growth in the backyard of his personal life. Many were the intriguing factors that brought this disaster.

Toynbee was a split-personality within himself as it were, between his classical faith and his own contemporaneity, a question of 'response' and 'challenge' so to say in his own language, (about history). He really started failing in his personal life since the time of "his personal encounter with a spiritual presence in Shanghai in 1929". "Then Rosalind's militant Catholicism (after 1933) and Philip's (His another son) no less militant Communism (1936-39) had brought questions of religious and political

faith into Toynbee's home with a vengeance." These cracks started torturing him.

His biographer observes: "Tony's (Anthony) suicide in 1939 and the renewed experience of a transcendental presence, that this crisis provoked, gave still further impetus to Toynbee's search for a faith worth fighting and dying for." Maybe as a repercussion to all these faith-breaking situations in his life, Toynbee turned out to be a faith-building historian—whose analysis of history was nothing but some faiths and beliefs, purely ideational and artistic in creation, very very constructive to imagination and unitive in outlook, rather universal.

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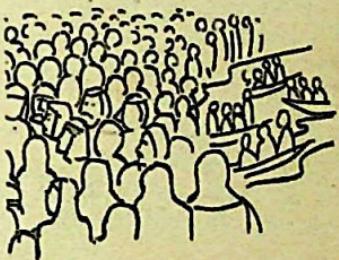


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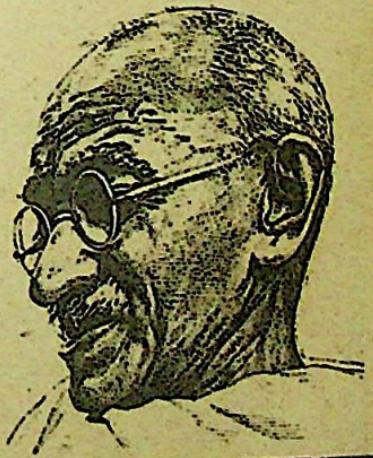
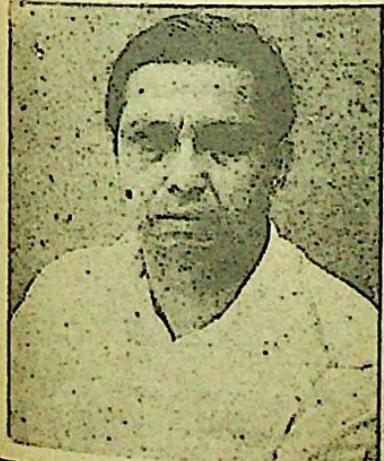
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Indra, the congenital idler, it would appear, had not taken this assignment seriously. Only once during the last 43 years he had convened his court and that was during the dark days of the Emergency of 1975-77, which no one seems to remember. Now, in August-September, 1990, with students going on the rampage and burning themselves to death, in North India, he has convened his court once again. He has sought the services of Chitragupta, the tireless recorder of events, to explain to the court what the Mandal Commission is all about.

Chitragupta, who had spent laborious days poring over the portentous report, is now ready to assist the court which consists of men and women who had so distinguished themselves in their mortal life as to be looked upon by their fellowmen as immortals. It is difficult to identify them in their ethereal form but one may make a guess from their voice or the kind of sentiments they express. This writer, who was privileged to listen to the proceedings of the court through a new electronic device, could identify some of them.

Scene: The court in session.

Indra (turning to Chitragupta): The court would like to know why our dear students of Bharat are dying or wanting to die. What is the provocation? Some of us hear,

OCTOBER 31, 1990

'Mandal' 'Mandal', but we know nothing of what he has done. Perhaps, he is somewhere around here.

Chitragupta (making a deep bow to Indra and the court): Listen, Oh

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Gram : "CAPOLYTE"

Immortals! To explain the cause of the present trouble in that peace-loving land of Bharat, I have to acquaint you with some Articles of the Indian Constitution which is the basis of governance of that country. Two are relevant for our purpose now—Articles 15(4) and Article 16(4).

(Some murmurs, 'We know all about it', from the court)

Now, Article 15(4) reads:

"Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or the Scheduled Castes and the Scheduled Tribes".

Article 16(4) reads:

Nothing in this article shall prevent the state from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state".

A Voice (probably of Jawaharlal Nehru): I know all about this. We wanted a just social order and we found the static element (Fundamental Rights) coming in conflict with the dynamic one (Directive Principles). We brought the first

amendment to the Constitution to help Tamilnadu out of the difficulty in which it found itself when its communal G.O.² was struck down by the Supreme Court.

Indra (slightly annoyed at the interruption): Chitragupta, please proceed further.

Chitragupta: There is another Article which you should know. Article 340 (Appointment of a commission to investigate the conditions of backward classes) reads:

"The President may by order appoint a commission consisting of such persons as he thinks fit to investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labour and to make recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and to improve their condition and as to the grants that should be made for the purpose by the Union or any State and the conditions subject to which such grants should be made, and the order appointing such commission shall define the procedure to be followed by the commission.

A Voice (probably that of Kakasaheb Kalekar): I happened to be the Chairman of the first

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Backward Classes Commission appointed in January, 1953. We made out a list of 2399 backward castes.

Chitragupta: Kakasaheb, the Government of India consigned to the limbo of oblivion your report on which you yourself had some reservations. The Government, for their part, pointed out (Memorandum of Sept. 3, 1956) that 'recognition of the specified castes as backward may serve to maintain and even perpetuate the existing distinctions on the basis of caste'. They left it to the States to draw up their own lists as 'an all-India list would have no practical utility'.

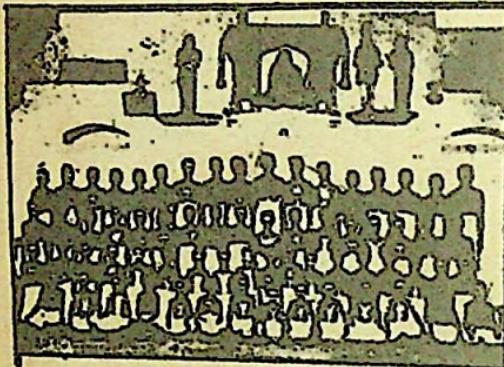
A Voice (probably of B.R. Mandal): We have made amends. We found many things wanting in Kakasaheb's report. We in the Commission had a good laugh at this 'gentle Gandhian'—this is how we described him—when we read in his letter to the President these lines: "Following the analogy of the proverb, viz. 'use the thorn to remove a thorn', we held that the evils of caste could be removed by measures which could be considered in terms of caste alone". We, on our part added apropos of Kakasaheb's views: "Here, the strain of squaring the circle becomes so palpable that one can only sympathise with Kakasaheb in his predicament.... A

CULTURE OF POVERTY

Why did the framers of the Constitution use the terms "Scheduled Castes" and "Scheduled Tribes" in one case and "Socially and educationally backward classes" in another? If they had desired that the benefits had to go to backward castes surely they would have said so plainly. Socio-logically speaking, "class" and "caste" are distinct if not opposed terms. How then did "backward classes" come to be interpreted as "backward castes". This is a puzzle if not a problem demanding an explanation.

Social and educational backwardness are best tackled by anti-poverty programmes. Backwardness is due in large measure to poverty and the many ills that go with it. Malnutrition affects productivity, illiteracy is inseparable from ignorance and superstition. The lack of access to shelter, clothing and hygiene and sanitation makes people backward. There is such a thing as a "culture of poverty."

M.N. SRINIVAS,
Noted Sociologist,
Times of India
Sept. 17, 1990.



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report so fragmented in its conceptual design carried within itself the logic for its rejection', (Paras 1.18 & 19)

A Voice: This can be said of Mandalji's report also.

Chitragupta: Mandalji, no one other than yourself can explain how you went about removing the flaws and internal contradictions' in Kakasaheb's report.

Mandal: We proceeded step by step by:

1. Clarifying the concept of equality, and
2. Arranging for a country-wide socio-educational statistical survey and thereby identifying a number of castes as backward.

We recommended 27% reservation in all government services as well as technical and professional institutions both at the Centre and in the States.

Let me briefly explain each point.

We viewed 'equality' in terms of:
1) Equality of opportunity,
2) equality of treatment, and
3) equality of results, borrowing these terms from one H.G. Gans, who had written a book 'More equality' (Pantheon). Gans noted that the first two were libertarian principles and the 'equality by results' was the only egalitarian

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principle which 'may require unequal opportunity or treatment for the initially disadvantaged so that they eventually wind up equal in resources or rights' On this basis, we concluded:

"If a tree is to be judged by its fruits, equality of results is obviously the most reliable test of our aspirations and efforts to establish a just and equitable order. A formidable task under any circumstance, it becomes particularly so in a society which has remained segmented in a finely graded caste hierarchy for centuries".

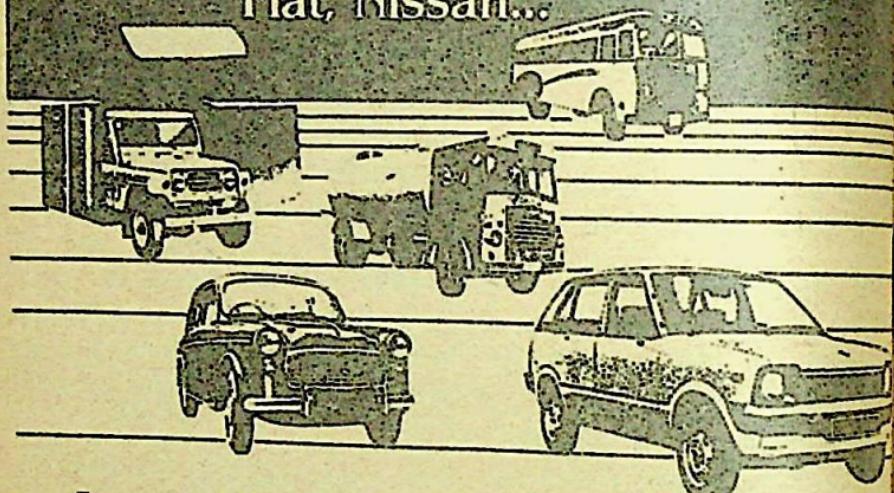
Our next step was to identify the backward castes or to use the constitutional term, 'socially and educationally backward classes'.

We sought to do this by resorting to a multiple approach Viz.

1. Eliciting information through a questionnaire from State Governments, from the general public and voluntary organisations, and from the Central Ministries and the departments attached to them.
2. We formed our own impressions when we went on tour.

Actually, we were very much disappointed by the poor response from the States. (see para 9.4) If I

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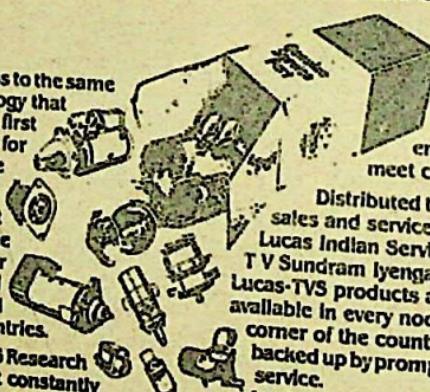
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may repeat what we stated, 'hardly any state was able to give the desired information'.

The response from the (1) Central Ministries/Departments, (2) Attached and subordinate offices and public sector undertakings was only slightly better. Thirty of the former (out of a few hundred) and 31 of the latter

(out of over 220 units) responded. These (reporting units) employed a total number of about 1.6 million in 1979 as against the total public sector employment of 15.48 million.³ The public sector employment was roughly 67.7% of the total employment in the organised sector. Central Government employment was 3.2% in 1981.

RESERVATION QUOTAS IN INDIAN STATES

PERCENTAGE OF RESERVATION

STATES	SC	ST	OBC		OTHER	TOTAL
			Govt.	Edu.		
Andhra Pradesh	15	6	44	44	6	71
Harayana	20	-	5	5	-	-
Karnataka	15	3	35	33	15	68
Kerala	8	2	40	40	-	50
Madhya Pradesh	15	18	25*	25*	20	78
Maharashtra	13	7	10	10	4 [▲]	34
Orissa	15	23	-	-	-	-
Punjab	25	-	5	5	-	-
Uttar Pradesh	24~	2	15	15	-	41
Bihar	14	10	20	20	-	44
Gujrat	7	13	10**	10**	5	35
Tamil Nadu			30	30	20 [▲]	68

18

TOIRB/Alok

- * Struckdown by High Court
- ** Extended to 28 and withdrawn
- ~ Average of categories
- ▲ More backward and denotified tribes

SOURCE: Report of the Scheduled Caste and Tribes Commission 1986-87; Report of backward classes commissioned of central and the concerned states; Relevant press clippings.

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As we keep spewing effluents mindlessly into the atmosphere the rest of nature has to work harder to absorb them.

But nature can do only that much. Particularly nature that we've already tampered with.

And soon the earth begins warming up.

The snow line shrinks, the polar caps start melting and the waters in the oceans rise.

When the snows have thus been totally and meticulously destroyed coastal cities will be submerged.

There will be no Sydney, no Miami, no Monte Carlo, no Bombay.

Bombay used to be here.

In their place will be the brooding calm of the seas.

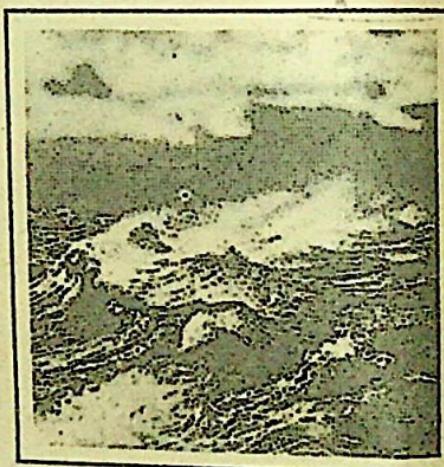
And once-vibrant cities will lie in permanent silence.

It will look something like this.

If that frightens you do your bit.

It won't be a day too soon.

*Protect the earth,
It's the only world we have.*



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I have to make one thing clear. None of the Departments/undertakings had any ready-made lists. So we had to tell them how to identify the 'Other Backward Classes' among their employees. We issued some guidelines viz.

Regarding Hindu communities:
(i) an employee will be deemed to be socially backward if he does not belong to any of the three twice-born (Divija) 'Varnas' i.e. he is neither a Brahmin nor a Kshatriya nor a Vaishya; and (ii) he will be

deemed to be educationally backward if neither his father nor his grandfather had studied beyond the primary level.

In the case of non-Hindu communities:

- (i) an employee will be deemed to be socially backward if either
 - (a) he is a convert from those Hindu communities which belong to the twice-born 'varnas'; or

Kakasaheb Kalekar



Educationist, linguist, journalist, litterateur, academician, philosopher, parliamentarian, interpreter of Tagore and Gandhi and ardent advocate of emotional integration of all communities, Acharya Kakasaheb Kalekar (Dattatreya Balkrishna Kalekar).

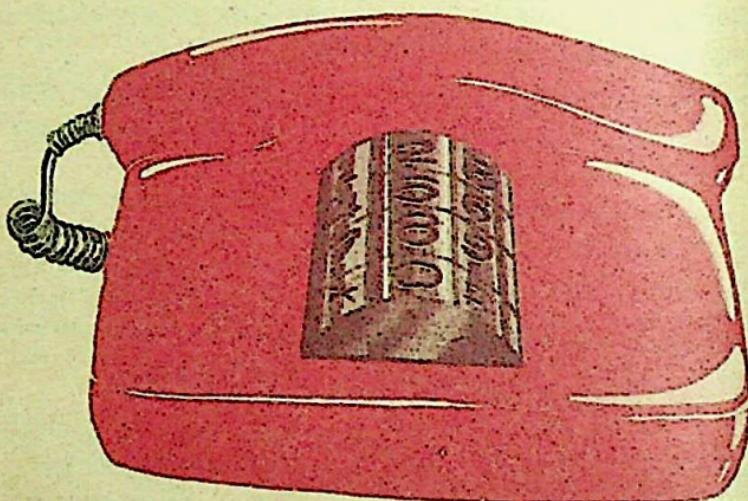
who was born at Satara (Maharashtra), on December 1, 1885, served the nation in various fields of public activity for an unbroken period of 75 years.

He was imprisoned as a freedom-fighter in 1923, 30, 32, 33 and 42-45.

As an eminent litterateur, he was nominated by the President to be a Member of Parliament (Rajya Sabha) and he served as an M.P. for 12 years. He was the Chairman of the first Backward Classes Commission. In 1964 the President conferred on him Padma Vibhushan, the highest award of that year.

He passed away on August 21, 1981.

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You can create a four digit secret code that only you will know and use this code along with a pre-determined access code to activate the locking system and choose any of the four options. When you bar any call from your telephone line (even from the connection box in the building or telephone exchange itself), what is more, you can change even your secret code as often as you like.

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(b) in case he is not a convert, his parental income is below the poverty line i.e. Rs. 71 per head per month.

(ii) he will be deemed to be educationally backward if neither his father nor his grandfather had studied beyond the primary level.

We found that OBCs represented only 12.55% of the total employment—4.69% class I, 10.63% class II and 18.98% class III and IV.

A Voice: With a such poor response from the Government and Public Sector Undertakings and evolving your own criteria of 'social and educational backwardness', you sought to identify backwardness with castes!

Mandal: I am coming to that. We relied on the socio-educational survey conducted by the Central Statistical Organisation—something that Kalelkar Saheb had not done. I am not a statistician myself, so I cannot explain the method of the survey. Let Chitragupta explain this.

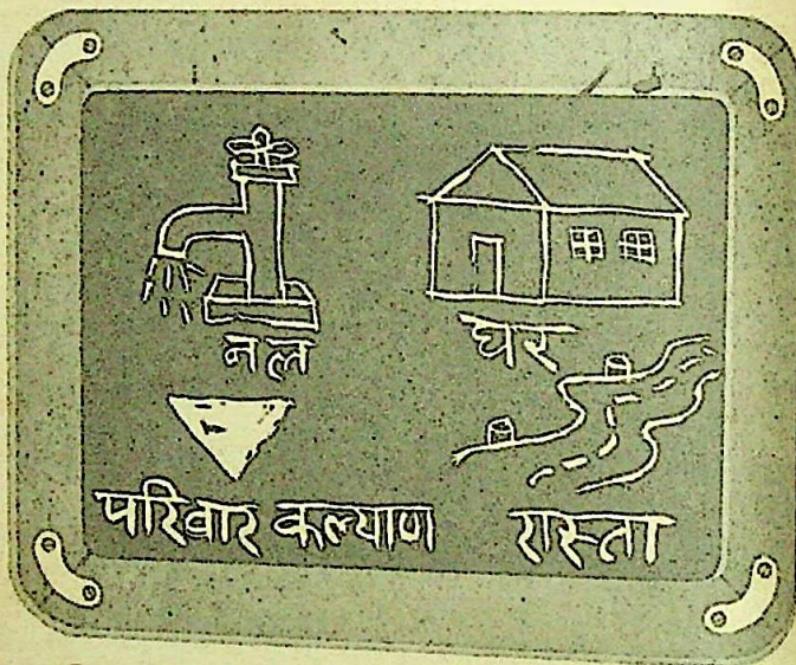
Chitragupta: Statistical surveys, particularly sample surveys, are beyond me. I shall just read out para 11.10 of the report.

"The Experts' Panel had recommended 1% purposive sample of villages at district level to be able to identify a vast majority of backward classes. It was decided that for our purpose a sample of 1% of the country's population comprising 65 lakh persons (6.5 million) may be too large. Instead 100%

THE VILLAIN OF THE PIECE

"The real triumph of the caste system lies not in upholding the supremacy of the Brahmin, but in conditioning the consciousness of the lower castes in accepting their inferior status in the ritual hierarchy as a part of the natural order of things. In India caste system has endured for over 3,000 years and even today there appear no symptoms of its early demise. No social institution containing so large an element of inequality and discrimination towards a majority of the people can survive that long in a

purely social context. It was through an elaborate, complex and subtle scheme of scripture, mythology and ritual that Brahmanism succeeded in investing the caste system with a moral authority that has been seldom effectively challenged even by the most ardent social reformers. How religion and mythology were used to weave this magic web, we shall try to show with the help of some well-known examples. (There are references to the stories of Shambuka and Ekalavyya)—Para 4.5 of MANDAL COMMISSION REPORT



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coverage of two villages and one urban block in each district of the country was considered to be quite adequate". (emphasis added)... (so) household schedules were canvassed in two villages and one urban block in each of the 405 out of the 406 districts of the country. Each household schedule contained 51 items."

A Voice: Lies, Damned lies, statistics.

Indra (showing annoyance): I don't like this kind of interruption in our court. I don't understand this sampling method. I thought this kind of sampling was more relevant in regard to homogeneous entities, particularly rice, wheat, and other agricultural products or homogeneous industrial products for the purpose of quality control. To apply this method to heterogeneous human beings...

Mandal: We ourselves were not very much satisfied with this method. We stated in our report (Para 11.27):

"In the end it may be emphasized that this survey has no pretensions to being a piece of academic research. It has been conducted by the administrative machinery of the Government and used as a rough and ready tool for evolving a set of simple criteria for identifying social and educational backwardness. Throughout this survey our

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approach has been conditioned by practical considerations, realities of field conditions, constraints of resources and trained manpower and paucity of time. All these factors obviously militate against the requirements of a technically sophisticated and academically satisfying operation. (emphasis added)

Indra: We appreciate your modesty. But then you arrived at the figure of 52% as the number representing the population of the OBCs. How did you do it?

Mandal: I must admit that this is another weak-spot in our report. Since 1931, no census had enumerated the population caste-wise and income-wise (sotto voce, perhaps, we wanted to ignore their existence). So we projected the population growth data as given in the 1931 census, assuming that the inter se rate of growth of various castes, communities and religious groups over the last half a century had remained more or less the same.

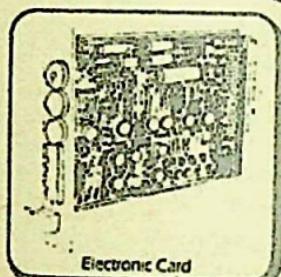
A Voice: An extraordinary assumption!

Mandal: By subtracting from the total population of Hindus the population of Scheduled Castes, Scheduled Tribes and that of forward Hindu castes and com-

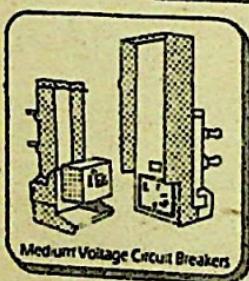
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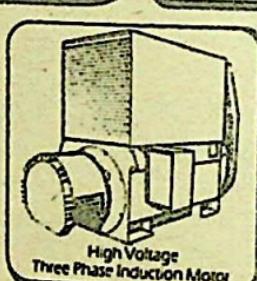
Calcutta Metro



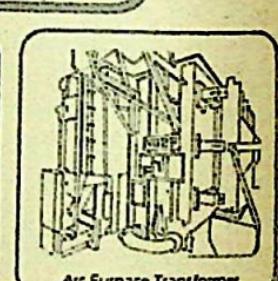
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munities, we worked out the OBC population at 52%.

A Voice: Hurrah! Nothing comes out of nothing! Here is something.

Chitragupta: The Prime Minister has pointed out that out of the 52%, OBCs had a representation of only 4.69% in class I services of the Union Government.

Indra: We shall consider the P.M.'s statement later. Now for the 27% reservation for the OBCs. How does that follow from the 52%?

Mandal: That is because of our courts. Otherwise, we would have recommended a higher percentage. In fact, we had had a dig at the courts. We said: "It is well known that the development of case law on really important issues seldom follows a smooth curve. If consistency is a virtue of small minds, the judicial mind can never be accused of any smallness..." (Para 7-9). The Allahabad High Court in Chotelal and others versus State of Uttar Pradesh (1979) had said that the 'aggregate reservation of posts for various categories (including backward classes) should be less than 50%'. Already 22.5% is reserved for Scheduled Castes (15.5%) and Scheduled Tribes (7%). We were just left with 27.5%. To be on the safe side, we recommended 27%.

Voice: Well, well the court decided for you the mystical or magical figure of 27%.

Indra: When did you make your recommendation?

Mandal: On Dec. 1, 1980.

Indra: It has taken nearly 10 years for the Government to act on your report. Let us not bother about the reasons for the delay. Let us go on to the Prime Minister's statement which has given rise to the demonstrations, riots and deaths.

Chitragupta: The Prime Minister, making a *suo motu* statement in the Lok Sabha on August 7, 1990, said that Government had decided to reserve 27% of the jobs in Government and Public sector undertakings to the 'socially and educationally backward classes'. "We want to give them", the Prime Minister added, "a position in the decision-making of the country, a share in the power-structure" (emphasis added). After this announcement, there has been much destruction of public property and deaths of students by self-immolation in fire.

Mandal: We have ourselves stated that (Para 13.4) "In India Government service has always been looked upon as a symbol of prestige and power. By increasing

परोपकाराय सतां विभूतयः

The wealth of good people is for the benefit of others

SUBHASHITA



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the representation of OBCs in Government services, we give them an immediate feeling of participation in the government of the country."

Indra: (turning to Mahatma Gandhi who is in a corner, brooding) Mahatmaji, do you have anything to say?

Mahatma Gandhi: It was very unkind of Mandalji to have cast aspersions on Kalelkarji. Kalelkerji just did not want the perpetuation of caste distinctions. Let that pass. Some of us can never think of government in terms of 'power structure.' Government is for the people and Government employees are servants of the people. This is what Kalelkarji said in his letter to the President. Kalelkarji, please repeat what you have said.

Kalelkar: "I am definitely against reservation in government services for any community for the simple reason that the services are not meant for the servants but they are meant for the service of society as a whole."

A Voice: Then the OBCs will have to wait till Doomsday to get into Government. And the 'forward' castes and communities of power, prestige, permanence and pensions!

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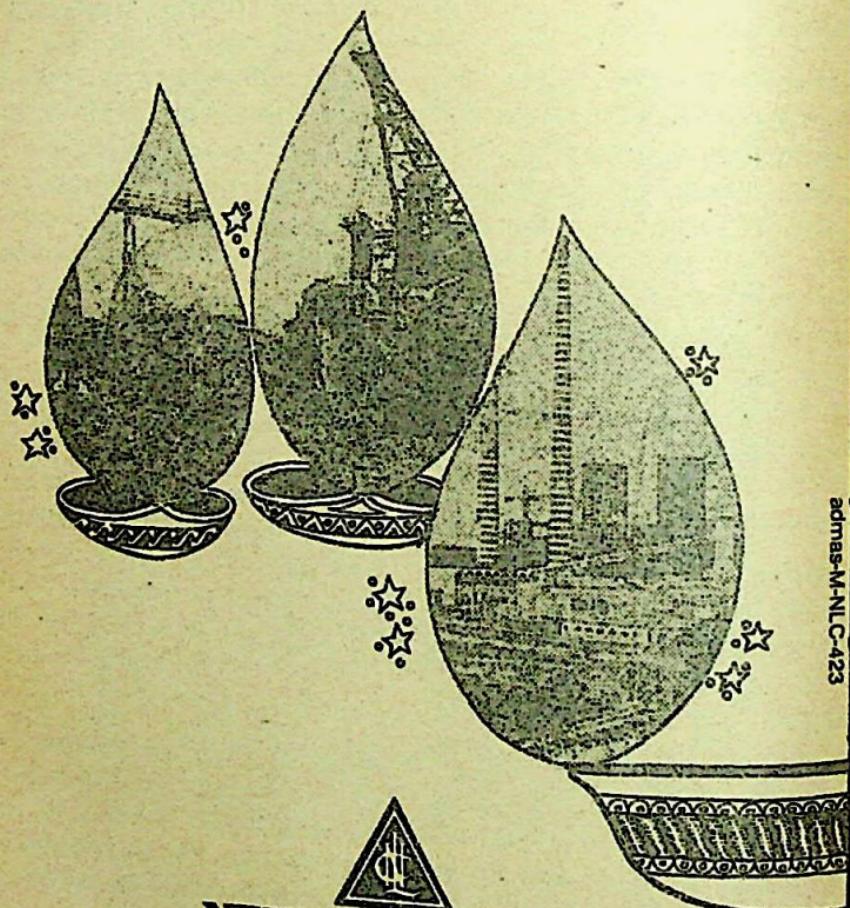
Indra: Why did not the Government enumerate the population caste-wise and income-wise in the census of 1981? Even now, nothing is lost. They may do so in the 1991 census. The present Government will have another four years to go (some vague sounds from the court). By then they will get the required data. Their conclusions based on inadequate information and imperfect sampling data cannot satisfy anyone. Let them, however, continue their crusade for social justice in other ways—through employment and welfare schemes.

Mahatma Gandhi: Let them seek to remove the impression that Government servants are a class apart. They are there to serve the people and the people are their masters. Let the 'power-structure' be dismantled and a 'service-structure' be erected in its place. Let each Government servant, from the Minister down to the Chapprassi, wear the badge of service. Let us say, 'Jobs for all'.

Vinobaji: Make government service less and less attractive to careerists and more and more attractive to the service-minded. Let us have a Lok Sahayak Sena.

Indra, probably foreseeing the Supreme Court's stay order of Oct. 1, 1990, dismisses the court declar-

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all around the year,
greets you on this bright Deepavali!



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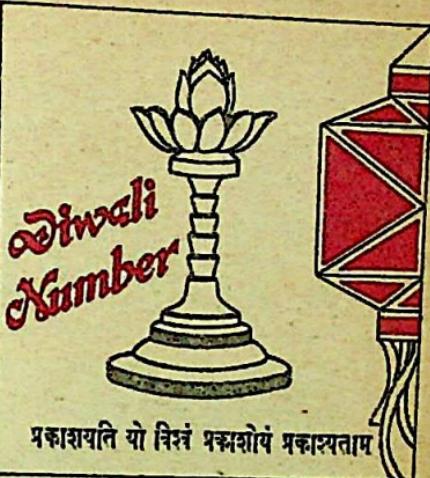


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ing that there is really no crisis in Bharat.

Vyasa, Valmiki, Manu and a host of others gesticulate as if to register their protest against the denial of an opportunity to them to have their say on some misleading and baseless statements made in chapter IV of the report—'Social Backwardness and Caste.' Above the din one could hear them saying, 'Ignorance, Ignorance.' (See box).

1. Shri Bindeshwari Prasad Mandal, the Chairman of the commission whose report forms the basis of Government's decision to reserve 27% of the jobs in Central Government and Public Sector Undertakings for OBCs, was born in 1918, in Saharsa district of Bihar. He was for a brief period of 47 days Chief Minister of Bihar in 1968. He was twice elected as M.P. in 1967 and in 1977. He passed away on April 13, 1982.
2. The Government of Madras (Tamilnadu) in Government Order (1947) called the Communal G.O. classified all the state communities into five categories and fixed separate quota for each community in regard to Government employment. This scheme of



प्रकाशयति यो विसं प्रकाशोयं प्रकाशताप

reservation was struck down by the High court and the Supreme Court. Article 15(4) was introduced as the first amendment to the Constitution to get over the court verdict. (see box for state quota reservations for S.C., S.T. and OBCs.)

3. Source: Statistical Outline of India. 1989-90. Tata Services Ltd. Page 131. The Mandal Commission collected employment data for 1979 from 30 Central Government Departments and 31 Public Sector Undertakings. As no comparable figures are available for 1979, total public sector employment in 1981 (the nearest year) and the Central Government employment are given.

□

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WILL YOU ALLOW YOUR
A MAN WHO LOVES HIS



He conforms to contradictions:
Combining velvet-glove elegance with animal energy.
But take courage in your hands and invite
him to tea one day.

DAUGHTER TO MARRY

EEP?

Get him talking. He'll be reluctant to speak
much about himself (about how his business has
grown ten-fold in a couple of years or about the many
corporate offers he has received from abroad).

But coax him to speak about his second
love (his Jeep) and he'll open up.

He'll confess to be driven by a passion for
civilized power. Or his need for a friend he can trust
in fair weather and foul. "The Jeep demands so little",
he'll say, "and gives so much."

He might mention in passing how his
analytical brain is seduced by the Jeep's economy
(25 paise per kilometer).*

And soon you'll realise that while this
man's guts make him say "I-don't-give-two-hoots-for-
the-world", his heart says "I'll-give-the-world-for-my-
first-love."

That should help you arrive at a decision.
Though you will grow to see that he really won't care.
One way or other.



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The Ideal Indian Woman

Prof. K. Satchidananda Murty



ONE of the glories of Indian culture is its formulation of the Pativrata-Ekapatnivrata Ideal. A Pativrata is not a slave or sex-object. She is exclusively devoted to her husband (ananyabhava), is totally involved in him and his welfare (anuraktachetas). She shares his happiness and unhappiness; her mind does not think of anyone else in his place. In what-

ever situation he may be he is dear and desirable to her. He is her closest friend and nearest relative, as well as her collaborator in achieving dharma. She would never desire anything in which she cannot jointly participate along with him. But the necessary concomitant of this Ideal is that of Ekapatnivrata.

He who follows the latter has firm and steadfast love for his wife (sthiranuraga) and would, moreover, care for her as a parent would for his offspring. She would be his companion for life and dearer to him than his own life (pranaih

Prof. Satchidananda Murty was former Vice-Chairman of the University Grants Commission. The above is an extract from his Convocation Address to the Sri Padmavati Mahila Visvavidyalayam, Tirupati, on April 8, 1988.

OCTOBER 31, 1990

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this Diwali - by spending

of your money.

It's easy to be eligible

If you're a permanent employee of the government, or of a public or private sector organization, and with a minimum of 5 years' service, the Big Buy scheme is for you. Or if you're a professional or self-employed person with a minimum of 5 years' standing, the Big Buy scheme is open to you also.



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festive season.**



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priyatara, pranebhyopi gariyasi). Without her he would find even heaven with its nymphs desolate. For him none else including his own parents would be dearer than her. He would not even think of any other woman than his own wife; and if she were to predecease him he would remain chaste. (Tamrute...aham na bhokshye yoshitam kamcit, declared Ritadhwaja).

Sita of Valmiki claimed that Rama loved no one else more than her; nay, he did not even love anyone else equally! (Ramayana, Sundara Kanda, XXXVI, 30). According to Tiruvalluvar, Ekapativrata exemplifies 'noble manliness', 'real heroism' and perfect virtue.

According to the Mahabharata, the wife is the husband's best friend (Suhridam vara) ordained by destiny (bharya daivakritah sakha). It further says: one's dear wife is greater than one's life (pranebhyopi gariyasi); she should be protected like one's mother and respected like one's elder sister. This lihasa also asserts that as is one-self so is one's son, and a daughter is equal to the son. (Putrena duhitam). Everything must be given to a daughter; those parents, brothers, in-laws etc., who desire prosperity should treat girls/

women with respect and affection. (pujyah lalayitavyah ca.) Women are indeed Lakshmis; he who desires prosperity must honour them. (Sriyah etah striyo nama, satkarya bhutimichhata.) (Mahabharata: Anusasanaparva, 45, 46). At one place this work says with approval that Manu did not applaud the practice of women living with husbands whom they disliked; they can remarry, it implies. (same parva).

Of course, the Fifth Veda has sections/passages which say that there are none more sinful than women, and that they are the root of all evil. (Mahabharata: Anusasana Parva, Ch. 38). A number of religious tracts and teachers have said that it is Kamini-Kanchana (woman and gold) which lead men astray, and that men should always avoid them. This is part of our "inglorious tradition", as are the caste system, untouchability etc. But there is no culture or tradition in which there is not something 'inglorious'.

The composite ideal of Ekapativrata-Pativratya is nothing but the institution of marriage in which both the partners practise lifelong mutual mental and physical fidelity. I do not know why so great a thinker and poet with an encyclopaedic knowledge as Goethe

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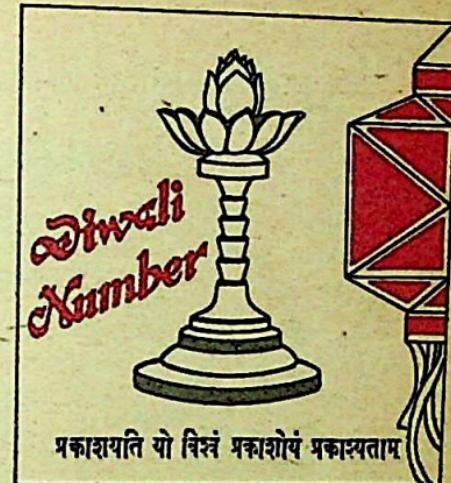
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declared "marriage is the greatest achievement of European culture", and why so eminent a scholar and well-read man as Denis de Rougemont has claimed marriage is "the institution most typical of European morals"!

Maybe Goethe did not come across characters other than those like Dushyanta in the Indian literature he was acquainted with, and de Rougemont knew well only about Tantrics from Eliade's work. While the classical Indian and European Christian cultures acclaimed stable marriage as the ideal man-woman relationship, it is recognized as such by the Marxists also. "Monogamic unions", according to Engels, "provide the most sensible relation between the sexes in a society that has been emancipated from the restraint of money and class".

Lenin strongly disapproved promiscuity and sexual lawlessness terming them "petit bourgeois". (de Rougemont, "Love in the Western World", Rev. and Aug. 1983, with postscript, Princeton, Kopeczi, a distinguished scholar of Culture and Education, has pointed-out, on the basis of empirical surveys, that the Family was identified as the pre-eminent value

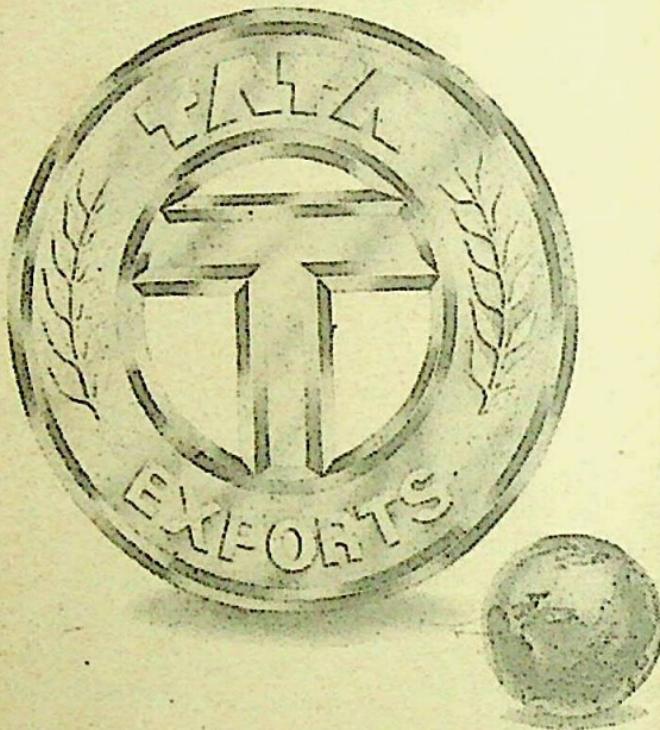


by Europeans in both the socialist and non-socialist countries. (his article in "The New Hungarian Quarterly", Vol. XXVII, No. 104, 1986.) It is not surprising that Gorbachev and his colleagues as well as some American leaders are emphasizing ethics and values, especially, family integrity.

Before it came into contact with Europe, India never knew fatal passionate love ever unfulfilled—such as that found in the Tristan and Isolde romance, but given its final form in Wagner's 'Tristan and Isolde'. It knew fickle sensuality of the type which found its most effective expression in Mozart's 'Don Giovanni'. But it always condemned it.

Its great Ideal has been that embodied in upakhyanas like Nala-Damayanti and Savitri-Satyavan and Valmiki's great Sita Charita.

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According to it, as a Sangam poet said, the spouses would have two bodies, but one soul and life. Let us not abandon it till a better one is found.

Present thinking in the world has gone much beyond what prevailed when Simone de Beauvoir published her 'The Second Sex' and Betty Friedan her 'The Feminine Mystique'. The first was truly the first feminist and with the second began Women's Liberation Movement in USA. There is no one-dimensional oppression in marriage as de Beauvoir thought, if marriage is understood in the way indicated above. In her very recent second book 'The Second State', Friedan is pleading for "the articulation of the values of family and 'itself'", and now thinks feminism does not require the denial of difference between women and

men.

Germaine Greer is doing her best to show that old Eastern societies have not marginalised women, that feminist movements (through competition with men etc.) and governments (through family planning etc.) might lead to weakening of family ties, loneliness of women, rejection of children, and destruction of the balance among individual needs, rights and freedom, societal structure, natural laws and the future of civilization. (Sex and Identity) Lastly, the myth of women ever having been the gentle sex and ever having had a monopoly on compassion and peace has been effectively exploded by Jean Bethke Elshtain. (Women and War).

Lincoln's secretary of war, Edwin Stanton, had some trouble with a major general who accused him, in abusive terms, of favoritism. Stanton complained to Lincoln, who suggested that he write the officer a sharp letter. Stanton did so, and showed the strongly worded missive to the president, who applauded its powerful language: "What are you going to do with it?" he asked. Surprised at the question, Stanton said, "Send it." Lincoln shook his head. "You don't want to send that letter," he said. "Put it in the stove. That's what I do when I have written a letter while I am angry. It's a good letter and you had a good time writing it and feel better. Now, burn it, and write another."

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Indian Music

An Ocean of Raga-Ragini

Dr. Susheela Misra

THE seeds of India's classical music lay in the Rig Veda, but since these Vedic hymns were chanted collectively, using only three notes, namely, *Udatta* (raised), *Swarita* (sounded), and *Unudatta* (not raised), there was very little of musical element in the

and 5 "variants" or *vikrita* by seers approximately 3,000 years ago. *Swara* (or note) means "that which shines by itself" and generates expression. While these 12 swaras formed the basis, the 22 *Shrutis* (microtones) in an octave help to beautify the raga with a wide vari-

Music is the single unifying power which the Indian culture-bearer utilises to draw together the diversity of people in this society. Social fusion is achieved through the universal appeal of melody, rhythm and cadences.

—Richard Lannoy

chanting. By the time of the *Sama Veda*, the hymns began to be chanted with seven notes which were used in a descending order—*SA, NI, DHA, PA, MA, GA, RI, SA*". Our music really blossomed out only after the discovery of the 12 notes—7 "natural" or *Shuddha*,

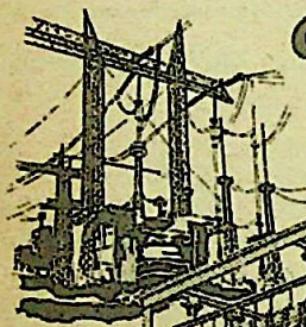
ety of embellishments which make Indian classical music so unique. It is these subtle adornments such as *meends* (alissando), *andolan* (swinging from one note to another), *gamakts* (tremolo), *kans* (grace-notes), *khstke*, *murkis*, *zamzama*, *taans*, long trills, vibra-

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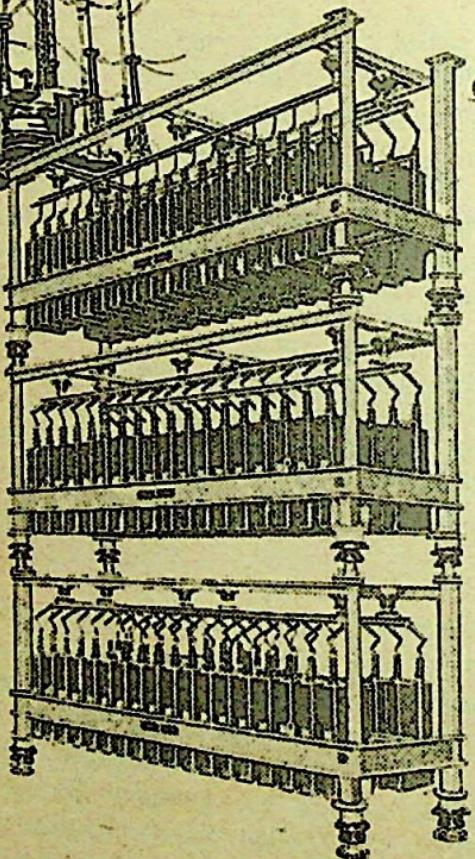
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tions etc. that make India's Raagdaari sangeet so highly evolved, superior and so challenging to master. Shruti (microtones) is the finest tangible or audible streak of musical sound heard by the sensitive human ears.

From the combinations and permutations of these 12 notes and their concomitants, it is mathematically possible to evolve 34848 ragas! But not all of them are suitable for singing. Only those that fulfil the various rules, are aesthetically pleasing and can convey specific moods and emotions (rasas) have been accepted and have stood the test of time. Thus, only a few hundreds of Raga-Ragini are in vogue today. Modes that are suitable for conveying "masculine" sentiments like heroism, courage, anger, majesty, valour etc. are called Ragas, while those that express feminine qualities like love, longing, pathos sorrow, romance etc. are generally known as Raginis.

Two streams of music have flourished side by side in India. From the liturgical chants, Brahma is believed to have extracted Marg Sangeet, music of a highly spiritual nature. Those who followed the quest of the Divine through contemplation of sound



with a Yogi's concentration, dedication, and discipline of body and mind, were known as Naada Yogis. Side by side with this, flourished Deshi Sangeet or music to suit the various regional tastes for providing entertainment for the masses by accommodating regional tastes which lent it a great deal of colour-

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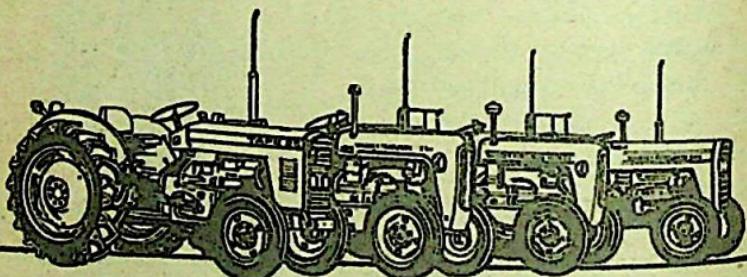
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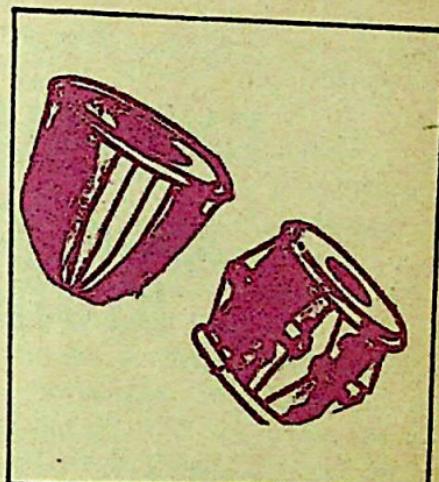
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ulness.

Absorbing healthy, outside influences into its deep bosom, classical music has remained onward-flowing like the imper-
turbable Ganges". Many new ragas were created by the cross-
ertilization of ancient Indian ragas with Persian moqqams. For instance, Yaman, one of the most majestic, expansive, and popular ragas, is believed to have been contributed by the genius of Hazrat Amir Khusrau who blended Indian Talyan and Hindol with a Persian moqqam. Many ragas were named after the regions from which they drew inspiration, such as Sindhura, Sindhu Bhairavi, Taurashtram, Gurjari, Kanadas (Karnataka), Kambhoji, Gorakh-Talyan, Multani, and Pahadi.

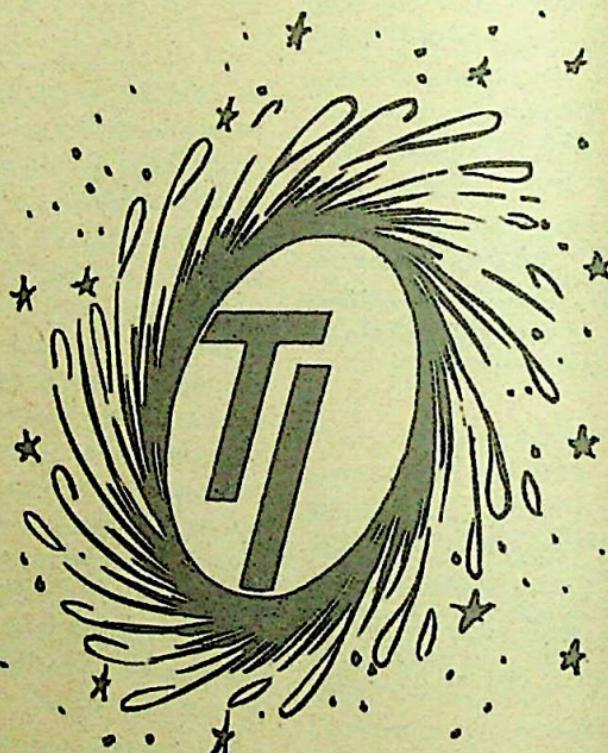
The word Raga has so many multiple connotations that it is not possible to define it in a single sentence. Basically, it is a mode or arrangement of musical notes in a particular ascending and descending order (Aaroha and Avaroha) governed by rules like Vaadi (dominant note which is compared to a king), Samvasdi (minister), Anuvadhi (courtiers), and Vivadhi (enemy), and which is also capable of giving aesthetic pleasure. The sage Bharata (Bharatamuni) used the word Raga in the general sense



of "emotional colour" or aesthetic enjoyment. It was Matanga who used Raga for the first time in the technical sense as 'that particular sound-formation which delights people's minds'. The root of the word Raga is from the word ranj meaning "to colour", or "to please". Sharangadev used it from the word ranj meaning "to delight or attract". According to Matanga, the seven swaras corresponded to the seven basic elements of the physical body and they issue from the seven vital chakras of the human body. Myriad are the associations and potentialities of each note of the octave!

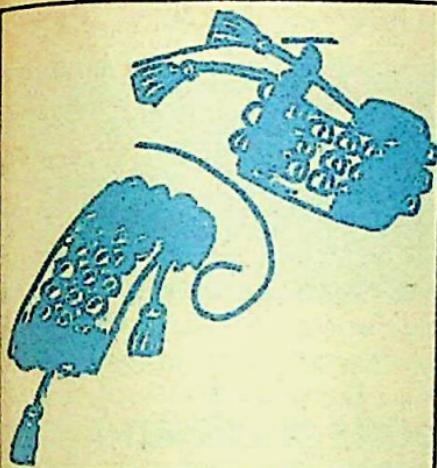
Each swara has its own colour and mood; each is associated with the pitch or the cry of a particular bird or animal, and is also related to one of the subtle centres of the human body. With all these multi-

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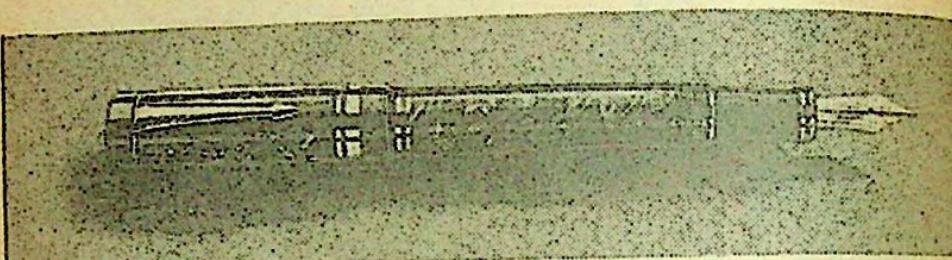
ple associations, naturally, every Raga or Ragini which consists of 5, or 6, or 7 notes, has its own mood, approximate time, rasa, personality, aesthetic quality, passion, colour-scheme, Ethos, or Presiding Deity, and its own unique psychological effect. Each raga centres around one particular emotion (rasa) which it develops, explores, elaborates and exalts, until it creates in the hearer a suggestion impossible to resist.

Raga-Ragini form such a vast and unfathomable ocean, Raga-ocean, that even after devoting one's whole lifetime to them, an artiste can master only a small fraction of them. Ragas can be studied from various aspects e.g. according to the system of parental scales, the Time Theory, seasons, Rasa Sastra, and so on. All these give an idea of the widely

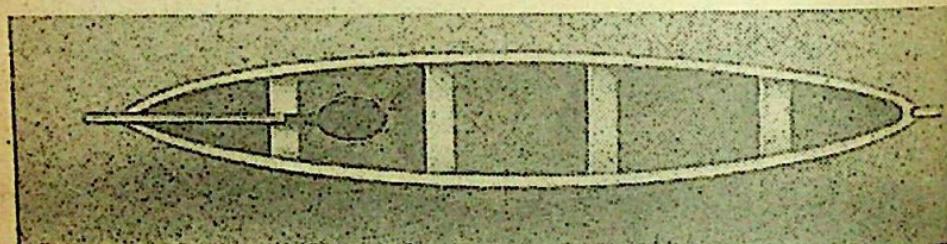
comprehensive connotations of the little word **Raga** which envelopes the entire musical systems of India.

In Karnatic music, all Ragas have been systematically categorised under the scheme of 72 Melakartas or primary parental scales out of which innumerable janya (secondary) ragas have been born. In Hindustani music, various types of classifications have been tried and rejected from time to time. Today, the most widely accepted one is the **Thaat-Raga system** formulated by that great savant, music-scholar, and music-devotee—Pandit Vishnu Narayan Bhatkhande. He simplified the whole thing by classifying all current ragas under the ten basic **Thaats** (parental scales).

Dedicating his whole life (1860-1936) to the codification and propagation of Hindustani shastriya sangeet, this brilliant lawyer-cum-musicologist has given convincing and scientific explanations for the controversial Time Theory of **ragas** which is still fairly well followed in the Hindustani musical system. Each **raga** is connected with some special mood and is allotted to a time and season most appropriate for it. The character, or nature of the **raga**, its note-combinations, stress-points, the mood it



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evokes—all these are factors which determine the hour of the morning, noon, evening, or night when it will have its maximum effect.

Percy Brown (a great art-lover who worked on the staff of the School of Arts, Calcutta) defined Raga as: "a work of art in which, the tune of the song, the picture, the colours, the season, the hour, and the virtues are so blended together as to produce a composite picture to which the West can furnish no parallel".

Another lover of Indian music, Mr. Herbert Popley (author of "Music Of India") quotes Shri Lakshmana Pillay from the Indian Music Journal (p 71, 72): "Each raga comes and goes with its store of smiles and tears, of passion and pathos, its noble and lofty impulses, and leaves its mark on the mind of the hearer".

All these factors inspired the Indian genius to evolve Visualised Music—the RAGMALA paintings which are unparalleled in the world. Poetry, Music, and Painting were brought into a new relationship. Ragas were abstracted into meditable mental images (Dhyaanastokas.) These "psychological icons" were described in detailed verses, Dhyaanastokas, and translated into pleasingly colourful and

richly romantic Ragnala paintings. Many schools of such paintings flourished in different regions and with different names such as: Rajasthaani, Moghul, Basoli, Bundi, Deccani, Pahadi, Kangra, and so on. These paintings were aimed at expressing the meanings behind the traditional forms of our music, through the medium of the pictorial art.

Each raga centres around one particular mood which the singer develops until the mind is seized and charmed by it and is lost in it. These ragas have an eternal quality. They do not reflect merely passing emotions. Dr. Ananda Coomaraswamy wrote: *"This Indian music is essentially impersonal; it reflects an emotion and an experience which are deeper and wider and older than the emotion and wisdom of any single individual. Its sorrow is without tears; its joy without exultation; and it is passionate without any loss of serenity."*

In his "Essays in National Idealism", he added: "India is wont to suggest the eternal, the inexpressible infinities in terms of sensuous beauty. The love of man for woman or for nature is one with his love for God". This is the reason why even the most passionate and sensual verses (the ashtapadis) of poet Jayadeva in

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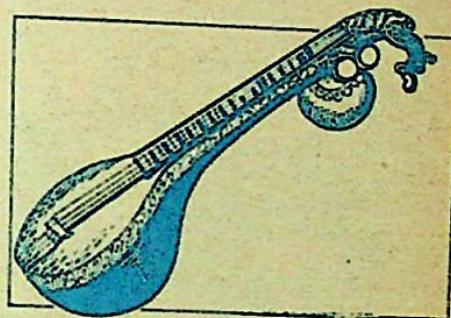
TO US CUSTOMER IS THE KING



Geeta Govinda have undercurrents of uplifting religious mysticism. Peggy Holroyde who studied Indian music deeply under the guidance of Pandit Ravi Shankar, writes in her book that one of the many things she came to understand from India is "not to be afraid of emotion". The frenzied anguish of Radha separated from her lover and soul-mate Krishna, reflects "the emotional derangement" of the devotee (bhakta) stranged from his/her God or paramaatma.

Thanks to today's educational illustrated publications, even little children in India repeat with admiration how Tansen, "the Emperor music" in the splendidly imperial darbar of Emperor Akbar, used lamps to be lighted and later to boil into flames when he sang Raga Deepak; how he brought down power through his Van-Ki-Malhar (his own creation) or through the traditional monsoon raga Megh-Malhar; how he forced withered gardens to burst into full bloom by singing rags like Basant and Bahar, or led wild elephants through wonderful ragas like Shankara:

Here let me digress a bit to count a little incident which caused me personal embarrassment, but made me happy that these illustrated books (comics)



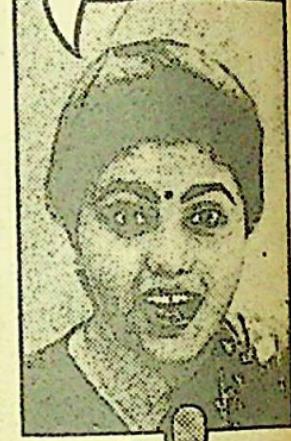
are filling at least a few young minds with admiration for musical giants of the past. One evening I was practising Miyan-Ki-Malhar at length, elaborating a vilambit Khayal. A little niece of mine was sitting in the room and listening with great interest and expectation. After about 20 minutes or so, she looked out at the sky through the window, and asked me sadly: "Why has not your singing of Malhar brought even a drizzle?" I told her: "Because I cannot sing like Tansen!" and I added to avoid her disillusionment: "But even now, I have seen such miracles..." and I recounted to her some memorable occasions when the music of our great contemporary maestros did cause rains.

The history of Hindustani music abounds in such amazing effects of musical modes, not only on

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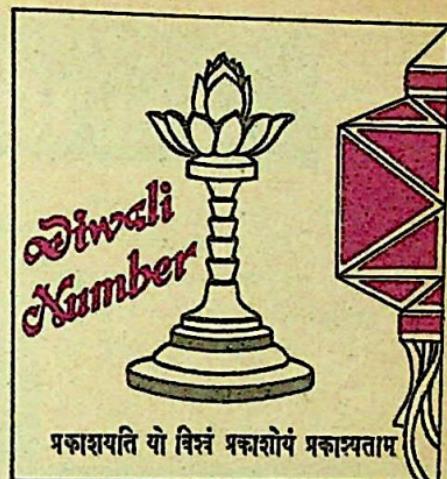


human beings, animals, and birds, but also on the surrounding, pulsating, vibrant Nature. It is believed that the potency of swaras is irresistible, provided the right combinations of the right and perfect notes are sung with adequate emotions and concentration at the right hour. The listeners have to be *rasikas* who can empty their minds of all mundane preoccupations and be in a fully receptive mood to share the aesthetic creative experience of the singer. *Asa-aswadan* or savouring this experience of delight is one of the vital aspects of Indian classical music.

Virgil C. Aldrich coined the word *rehension*, which means "the aesthetic perceptiveness or tentiveness required for the purpose of creating, enjoying, and understanding the art." The listener has to "prehend" the aesthetic stereotype and focus his attention to share the creative musician's stand. Lay audiences may hear music, but connoisseurs (*rasikas*) are those who have the *sahriyat* or sensitiveness to listen and share the experience of the art that the musician is laying bare before them for shared enjoyment.

There are **Raga-Ragini**s for every mood: calm, contemplative, serene, like **Lalit, Todi, Bibhas,**

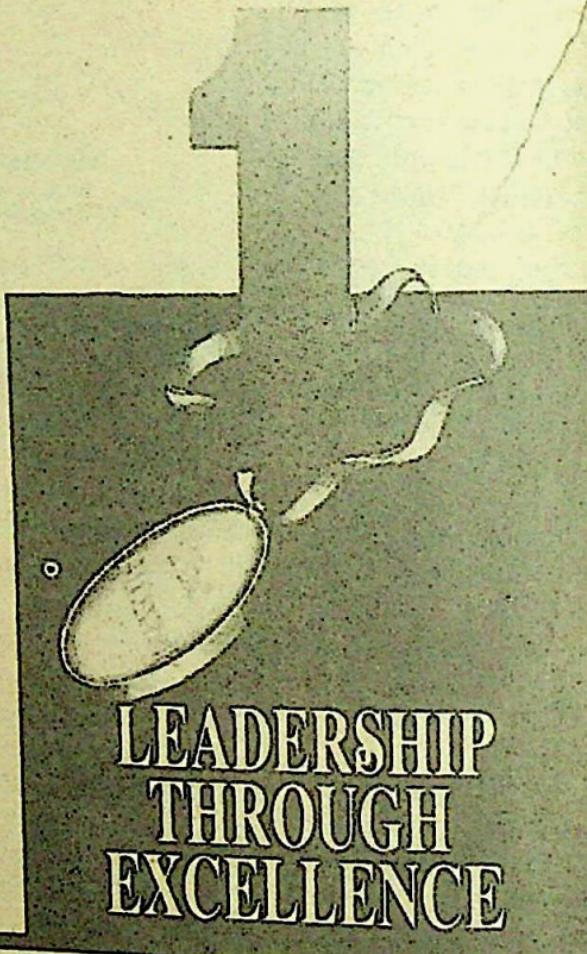
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Gunkali etc., ragas for a mood of detachment like **Bairagi, Jogia, Jogia-Kalingda** etc., austere ones like **Shree, Marwa** etc., majestic ragas like **Darbari-Kanada, Puriya, Malkauns, Chandrakauns, Abhogi** and so on, **Gaara, Desh**, and so on.

There are ragas for different festivals and for every important occasion in human life. Ancient seers of music conceived of two forms or "roopas" for each raga—the **Naadamaya roopa** (the invisible sound-form constructed out of the textures of the swaras only), and the **Devataamayaroopa** (the visible image-forms realised as Presiding deities of the ragas). Mere tonal representations of the **raga-ragini**s are not enough in our music. We have to perceive the divine forms of these modes through the music of true devotees of the art.

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Yehudi Menuhin who has studied Indian music deeply, has stated: "Although we may admire another culture or system of music, we can never penetrate to its very heart. There is something at its core which is so particular, so unique as to make it indecipherable to those born outside it."

Another very perceptive writer Richard Lannoy wrote in his "The Speaking Tree": "The power of

aesthetic enthusiasm to disclose universal truths, survives with vigour only in Indian classical music, and to a lesser extent, in her classical dances."

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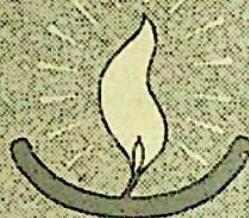
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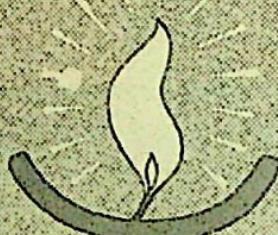
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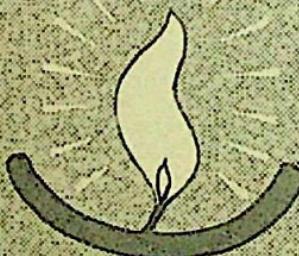
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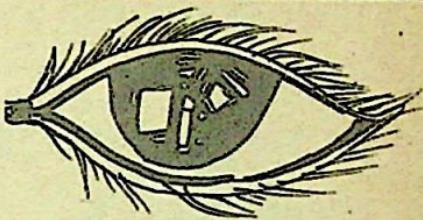
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Care of the Eyes



YOUR CHILD'S EYES

- Your child's health depends on your health. The child is already nine months old when born.
- The eye is one of the first sensory organs to be formed at the second month of pregnancy.
- You should eat nutritious food with plenty of dark green leafy vegetables, yellow coloured vegetables and fruits.
- As far as possible do not take any medicine during early pregnancy as it may prove dangerous to your child.
- You must make sure that your baby's eyes are cleaned properly soon after birth.
- Breast feed your baby soon after delivery. Breast milk is rich in vitamin A which is good for the child's eye sight.
- Take your child to an eye specialist if there is any watery or pus-like discharge. Do not neglect this.
- Avoid using of kajal or surma.
- Give your child a balanced diet with foods rich in Vitamin A.
- At eight weeks the child should be able to recognise familiar faces (Mother).
- At three months, the child should be able to fix his gaze at an object and smile on seeing you.

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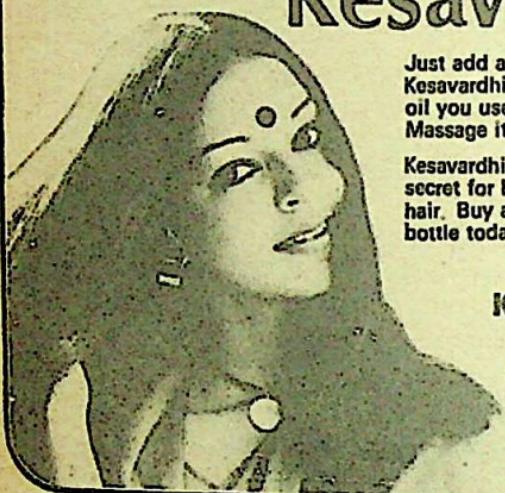
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- At six months, you should look for signs, if any, of crossed eye (squint). Consult an eye specialist if you have doubts.
- At nine months, your child should be able to see new objects thrown near him. Spread some sweets behind his back when he is being examined. Then turn him on the table. See whether he is able to recognise the objects.
- Take your child for an eye check-up at three years or before he goes to school.

IS YOUR CHILD SQUINTING?

- Squint or crossed eye is a condition when both the eyes are not properly directed while looking at an object.
- Squint is sometimes considered a sign of luck and usually ignored. It should not be ignored because it can cause gross visual disability.
- Most often squint develops in infancy or childhood. Persistent squint affects vision in one eye and may lead to partial blindness, if not treated in time.
- When a mother notices squint in the child, an eye specialist should be consulted immediately.
- Some squint can be treated adequately with glasses alone, surgery or both.
- Squint surgery is safe and it should be done at an early stage.
- In long-standing squint the deformity can be corrected to improve appearance. However this does not help improve vision.

DIABETICS BEWARE!

- Diabetes is an important cause of blindness.
- Eye involvement is seen in 20 to 40% of diabetics.
- Retina, the sensitive layer of the eye responsible for vision, is damaged in diabetes (Diabetic retinopathy).
- Occurrence of retinopathy is related to the duration of diabetes in patients. Longer the duration more are the chances of retinal affection.
- Retinal damage (Retinopathy) can be treated by laser in early stages.
- Laser photocoagulated eyes maintain better vision over a longer period of time than non-laser photocoagulated eyes.
- However, all cases do not need laser. And it cannot be done in advanced cases.



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- Even if your vision is normal, you may have changes which can affect vision. To prevent this, get your eyes checked regularly (once in six months) by your ophthalmologist.
- Pregnancy, hypertension, smoking and family history are high risk factors for progression of diabetic retinopathy.

GLAUCOMA (KALA MOTIA)— A BLINDING DISEASE

- Glaucoma (Kala or Neela motia) is a blinding disease.
- One in 80 patients had lost sight in both eyes and was not aware that loss of sight was due to glaucoma.
- Glaucoma and cataract occur in the same age group—above 35 years.
- Blindness due to cataract can be corrected by simple operation but blindness due to glaucoma cannot be cured.
- Dull pain in the eyes, difficulty in seeing in dim light, seeing rainbow colour ring around the bulb, frequent change in reading glasses (often in a year) are some warning signals of glaucoma.
- Whenever you go for eye-examination, get your eye pressure checked to rule out glaucoma.

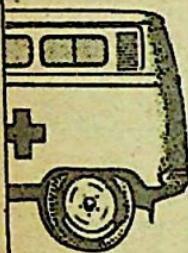
Do Not Ignore Conjunctivitis

- Conjunctivitis (red eyes) is a highly infectious disease.
- Normally, conjunctivitis is not dangerous. But delay in proper treatment may affect the eye sight.
- The disease spreads through contaminated objects such as towels and handkerchiefs used by the patient.
- Conjunctivitis can affect all age-groups but children under five are more prone.
- The disease starts quite suddenly. The eyes look red and the eye lids are swollen. Yellowish white discharge is present. Sometimes the patient finds it difficult to open the eyes.
- Personal hygiene and avoiding the use of common towels can prevent the spread of the disease.
- Wash eyes with clean water repeatedly.
- Avoid use of kajal, surma with the same applicator.

Courtesy: National Society for the Prevention of Blindness—India,
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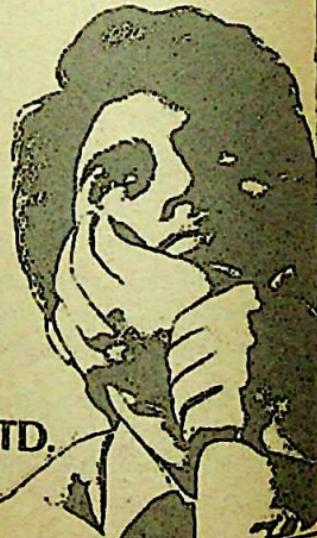
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Sibling Jealousy

I knew all about sibling jealousy long before I presented my son with a brother. As a child I always had a nagging doubt that my brother was the centre of my parent's universe! My reading of psychology only confirmed what I had suspected: parents who are insensitive to the feelings of the elder child, pamper the younger one so much that the elder one feels neglected and his/her frustration finds numerous outlets. A frustrated child might show regressive behaviour i.e. he might revert to bed-wetting, thumbsucking and in extreme cases even baby talk. In some rare cases, this sense of insecurity might

manifest in the form of violent behaviour often directed at his sibling.

I did not want my son to feel insecure or neglected. I continued to spend time with my elder one, and always made it a point to let him know that the arrival of the second had not lessened my love for him. And to my satisfaction, he grew into a well-adjusted boy.

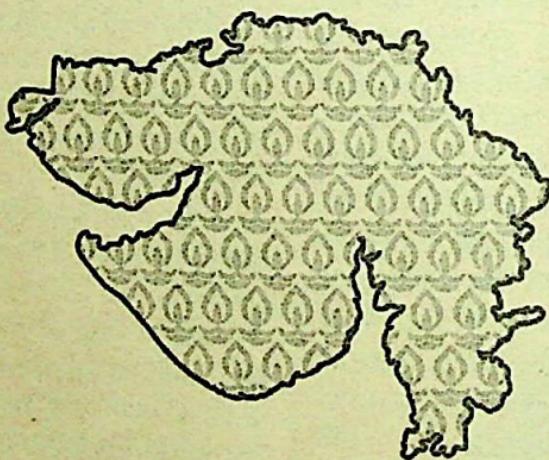
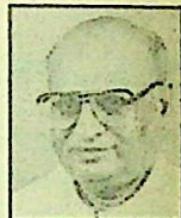
Trouble came from the most unexpected quarter. When my second son did not stop bed-wetting even at the age of seven I consulted a child psychologist. After subjecting my younger child to a series of tests and observations the expert came out with his diagnosis.

My second child, the expert said, suffered from a sense of insecurity as he felt that his elder brother got all the parental love!

— Savita Saxena



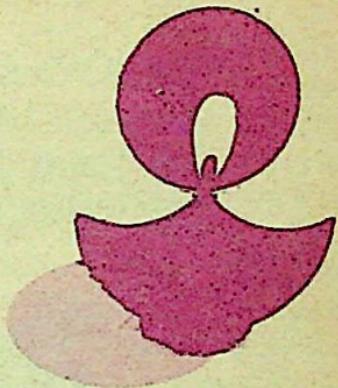
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guiding star for restoring the glory of Gujarat
and lead us towards the creation of "Naya Gujarat."

- MANTU



Have a Happy and Safe Diwali!

Lighting crackers can be fun, but dangerous too. Every year there are hundreds of accidents caused by mishandling of fireworks especially during the Diwali season.

When you go to buy crackers first of all make sure the shopkeeper has a licence to sell them. It is a major offence if he is selling firecrackers without a proper licence.

Take care not to buy crackers that are banned by the Police Commissioner. Licensed shopkeepers are aware of the banned items and do not stock them but unlicensed vendors might try to sell these dangerous items to you.

Each firework packet carries or should carry the manufacturer's address and the date of manu-

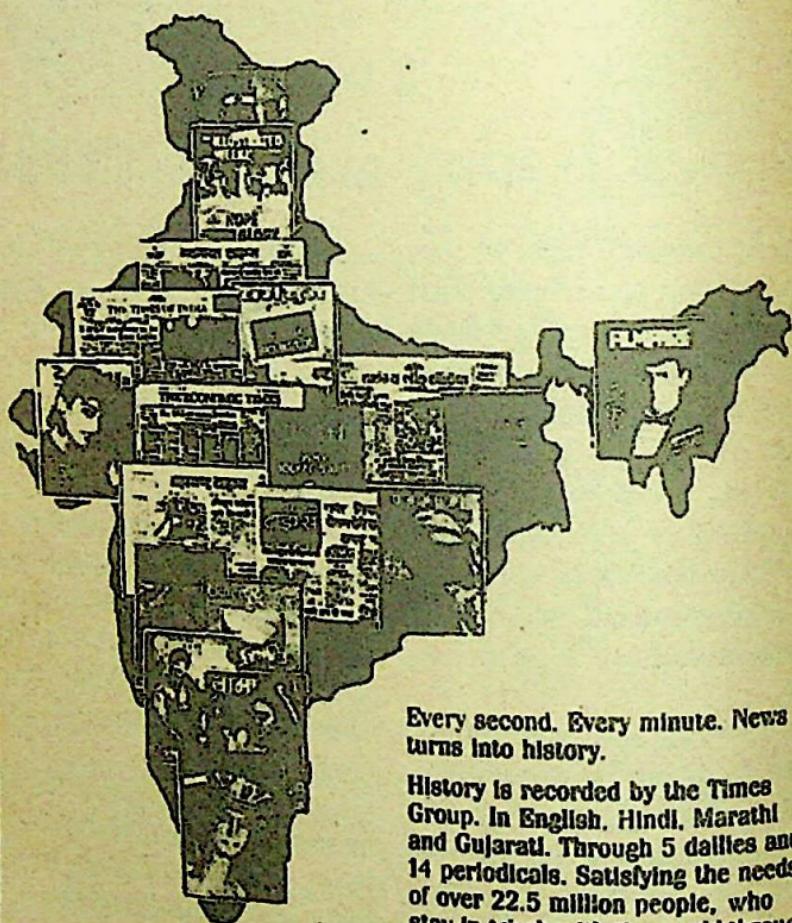
facture. Look for this date. Don't buy old stock. Never store firecrackers near a source of heat or in a damp place. Be specially careful not to light oil-lamps or candles near your stock of fireworks.

Avoid wearing clothes made of synthetic material when you go out to watch a fireworks display or to light crackers. Such clothes catch fire easily. Wear close-fitting cotton clothes as far as possible.

Don't burst crackers in the house or in buildings. Light the crackers in an open space away from objects that could catch fire.

Don't light crackers near infants and old people. Do not bend over firecrackers while lighting them. Extend your arm to light

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them and when you've lit them, scoot!

Don't keep a firecracker in your pocket while lighting another. Never never try to re-light a half-burnt cracker or approach one which seems to have fizzled out. It might explode in your face.

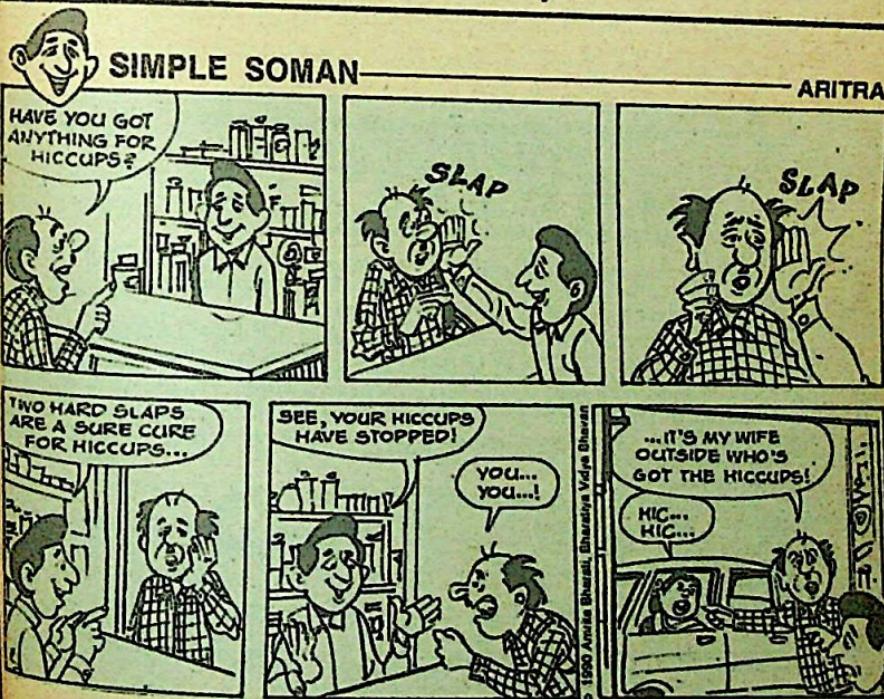
Don't burst 'bombs' in metal or glass containers. This is very dangerous. Splinters from the container can injure people standing even far away.

A large percentage of accidents involving fireworks are caused by the firework called 'Anar', foun-

tain or flower-pot. Never hold an 'anar' in your hand while lighting it.

If despite all your precautions there is an accident don't apply ointments or butter or such things on the burn. Keep the burnt area under running water or immerse it in clean cold water till the burning sensation subsides. If there is no water available scrub the burnt area with ice-cubes for ten minutes or so till the pain subsides.

Have a happy Diwali. Don't let carelessness with crackers spoil it for you!



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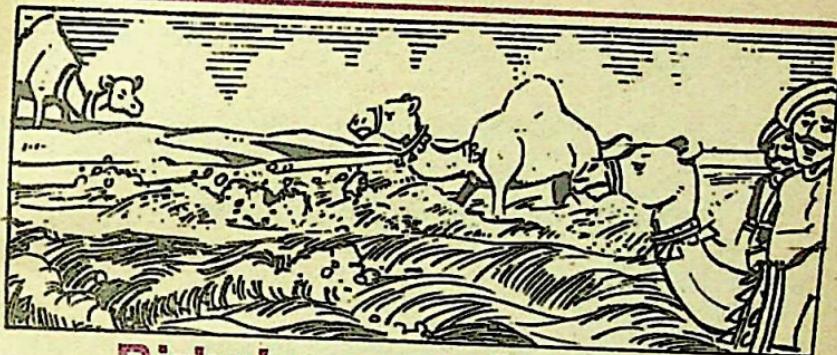
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Birbal among Camels

One evening two female camels belonging to two different men strayed. When their owners came upon them the next morning they found that both camels had given birth in the night. However there was only one calf and both the adult camels were tending it. The owners surmised that one of the calves had been taken by a wild animal. Now they faced a problem: to which camel did the surviving calf belong? Each man claimed that the mother of the survivor was his own camel. The dispute was brought before Emperor Akbar who, unable to come to a decision, passed on the case to Birbal.

Birbal solved the case in no time at all. He placed the baby camel on one bank of a river and the two adults on the opposite bank. One of the adults made a great deal of noise when she saw the calf but made no attempt to cross. The other one plunged into the fast-flowing river and fought her way across.

"Would anybody but a mother have done that?" asked Birbal and strode back to the palace to the cheers of the crowd that had assembled there.

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Conquest By Love

urasu Balakrishnari



*It little profits that I, sole lord
of India, from the topmost Hindu Kush
to the southern Palar by the Chola Land,
covet and make mine by murderous war
Kalinga's double-watered earth*, made over
by me to death and hideous pestilence
of the deep sea where the big are the death
of the small. Am I no more than they?
Is man no more than fish or beast? And what
profits them, the children of the land,
that they are rolled within an emperor's realm
and find not in him—in me—a father
who broods over their unfledged souls
like a mother, that they may wing to Heaven?
I have done with death and killing and glory
and war and gory renown, bleeding
the prostrate land. Let the war-drums beat no longer!
Let Dharma sound from shore to shore,
and from the northern mountains to the southern seas,
and beyond to the lands of the rising sun!
Let Dharma rule with grace and love and piety!
So spoke the Buddha who trod the land
like a god that came to earth,
heeding man's anguished cry. And his words,
softly spoken sounded like a bell*

*referring to the Mahanadi and the Godavari

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*hung in the canopy of the sky,
pealing the way of love, that is the way of life,
calling to me across the years, as I,
Lord of Magadha, saw ochred monks
walk the streets of Pataliputra.*

*Swiftly runs life to its close. Sudden comes
death—we know not when or where or how.
I shall not linger longer. Let me hasten
as if death's noose were on my neck,
so many I perform my dharma—my work
on earth, ere death should seize me.*

*There stands Upagupta, minister
of the Eightfold Path; he calls to me
to conquest by love which beautifies
victor and vanquished alike. I go.*

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*Whenever there is a decline of
righteousness and rise of unrighteousness,
O Bharata (Arjuna), I body Myself for it.*

Mankoji Bodhale

Mankoji Bodhale, a great devotee of Panduranga Vithala, lived in the 16th century A.D., the period of saint Eknath. Mahipati in his "Bhaktavijaya," translated into English by Dr. Justin Abbot and Pandit N.R. Godbole under the title "Stories of Indian Saints" (Motilal Banarsidass) gives a graphic account of the life-story of Mankoji—an account that is replete with many miracles.

Though Mankoji's father belonged to the village Saswad, he later moved to Tuljapur and finally to Dhamangaon. Mankoji, who commanded the respect of the people of the village, was appointed the Village Patil or Chief.

In Mamatai he had a loving wife and they had an equally pious son Yamaji and a virtuous daughter-in-law Bhagirathi. This compact of family of four lived a happy and contented life.

As he advanced in years,

Mankoji became more and more engrossed in his devotion to Panduranga. It was his habit to observe Ekadasi vrata and on Ekadasi day he would go to Pandharpur and on the next day, Dwadasi, to console the devotees to their heart's content. As his granary was ever full and as he was a man of means, the routine could go on without any hindrance.

However, suddenly one year there was a terrible famine. Mankoji could not bear the sight of the poor going without food. Though he was answerable to the authorities, he and his wife gave away all their store of harvest to the starving villagers. Soon afterwards, he had to even sell their family jewellery and also disposed of his own cattle which he could not afford to feed.

Even during these difficult times he did not break the habit of going to Pandharpur on Ekadasi day and feeding the poor on the next day. Once he was so poor that he earned three pieces of coins by selling firewood with which he bought some wheat flour. It is said Lord Panduranga himself came in the guise of an old decrepit Brahmin and accepted the flour from Mankoji.

On his way back to his vil-

man, he became very hungry and enfeebled when he was miraculously refreshed by the grace of God.

Mankoji, who could never bear to see the sufferings of the poor, once in a tight spot when he had to pay seven pieces of silver a revenue to the Government. All that he could scrap up were three pieces of silver and he approached a woman money-lender, Nagu, who promised to give him four pieces at an exorbitant interest. Even she changed her mind the next day when she thought her capital would be gone if she were to lend money to Mankoji.

Then as the villagers were wondering as to how Mankoji would redeem his honour and escape punishment, word came to the Revenue authorities that Mankoji's dues had been paid by a messenger sent by him. It was only the grace of the Lord.

Now, Mankoji's fame spread and hundreds of devotees would assemble at his house to hear his Kirtan. Among one such devotees was a slave woman named Hansi. She was a bonded slave, as it were, in the house of Mankoji's brother-in-law in a nearby village called Raleras. When Hansi sought his blessings, Mankoji advised her to keep

Ekadasi fast and to listen to Hari Kirtan at night, after obtaining permission from her masters. This went on for three years when suddenly her masters decided to sell her off to someone from another village.

Overcome with pity for Hansi, Mankoji and his devout wife offered to pay whatever price his brother-in-law expected to get for her. But then, they refused to accede to this request because of their vile nature. Mankoji said Panduranga would take care of His devotee and left the home. As soon as Hansa and her little daughter were sold to an outside villager, the two were called to the Lord and the wicked brothers were left in great embarrassment with the buyer demanding the return of his money.

There was another occasion when Mankoji was put to a great trial in the court of the Muslim King who, however, soon realised the true devotion of Mankoji. It is said the pumpkins raised in the field of Mankoji, when opened, yielded enough grains to meet the quantity of grains he was expected to give the king.

Mankoji lived long at Dhamangangaon, turning that village into another Pandharpur.

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Home and The World

K. Shivarama Karanth

We have great pleasure in publishing a chapter from the forthcoming English version of the autobiography of the versatile Shri Shivarama Karanth, who got the Jnanpith Award in 1977. The English rendering from the original Kannada is by Shri Y. Sharada Prasad, former Press Adviser to the Prime Minister of India. In this chapter, Shri Karanth touches upon interesting aspects of his novels and gives his reflections on the political situation in India in the late seventies. There is also a reference to his chairmanship of the committee appointed by the Janata Government to help Government frame their policy on films.

Yesterday, Today

I live and breathe in the Kannada country. The language I speak is Kannada. It is in Kannada that I can express my cravings and anxieties, my desires, my thoughts, my joys and my aches. They have been addressed to the Kannada people. India is larger, and the world is many times larger. But I have neither the language nor the endowments to address anything to the world. I know what other nations have achieved. I have seen with my eyes a few of the achievements of some of the great coun-

tries, although I have spent only a short time there. But what I saw there lingers before my eyes and in my mind.

When I beheld the ancient cities of Rome, Venice and Florence, I had a first-hand idea of the greatness of the achievements of ancient Roman civilisation and of Renaissance Italy. I had known something about them from books. I have travelled widely over my own country to know more about its past. These travels have given me immense pride about our ancestors. Side by side, I have also

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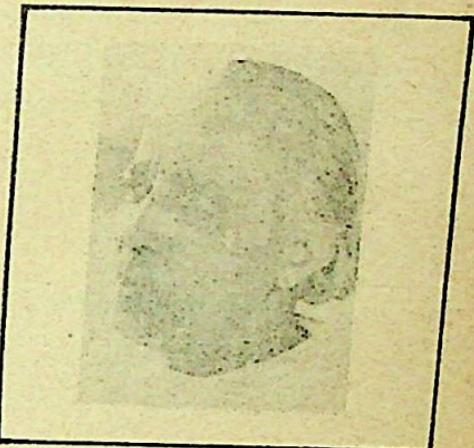
become aware of the shameful events in our history and the tears that millions of people have shed down the ages.

Indeed every nation regarded as great has gone through streams of tears. No nation has probably escaped witnessing human cruelty and perfidy. Every generation is conditioned by these and shapes its own future. That future is the fruit of its past deeds.

My travels in Europe showed me the two faces of its heritage. Two world wars have taken place in my own time. Far away there is Japan, with its hands drenched in blood. These wars are witness to the worst that Man is capable of. And modern military might and sophisticated weapons of mass destruction are reminders that more harm lies in wait.

The very countries which became total battlefields and were the scenes of slaughter and of man's evil propensities have risen again, shaking off the ghosts and spectres. Graveyards have blossomed into gardens. They demonstrate what Man's will to live does and how irrepressible he is.

I had had a dream when, as a young man, I joined the Non-cooperation Movement in 1922. Exactly twenty-five years later, in 1947, India became free. But what



followed? Having seen elsewhere all that human endeavour can achieve, I cannot but grieve at the path that post-Independence India has taken. The conduct of many of the leaders, after the murder of Mahatma Gandhi, is daily agony.

This agony is deepening. When dishonesty and the exploitation of the people became the sole aim of our leaders who promised sweet paradise, and mini-leaders arose in every village, my dream had turned into a nightmare. I ceased to be proud of being an Indian. Indeed I am ashamed, although I might be assured that this corruption is not my doing.

My economic condition has improved. The Kannada people have given me love and honour beyond what I deserve. Yet a big "but" stands before me because of the dirt in every field around us.

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including the literary field.

I have given expression to my unhappiness whenever there was an opportunity. In the 1978 by-election and in later elections I had spoken candidly about Nehru's daughter who vitiated our politics more than anyone else.

My novels *Gondaranya*, *Moojanma*, *Ade Coru Ade Mara* and *Navu Kattida Swarga* are actuated by the repugnance that I have felt.

Many of the art movements, the outburst of adoration of holy men, the fairs and festivals at places of pilgrimage, the numerous conferences where long lectures are given on our values—all these are like lighting incense-sticks to hide the smell of the gutter of our self-seeking public and private life. I hope there will be a better day when our grandchildren will write without fear but with pain on the hypocrisy and chicanery of our time.

My Writings of Seventies

Literature and art—and reading and moving about—are means to forget my pain.

I have been writing about the values that I have accepted, through direct or indirect experience. There is an impressive growth of literature about values

OCTOBER 31, 1990

and their assessment. In evaluating my own writing this new body of knowledge has played a part. My views may not satisfy those who refuse to recognise the light thrown by modern science, and those who are content to use borrowed yardsticks. Whatever my personal ideals and criteria, they apply only to me. I regard the characters in my novels as having a life of their own and not myself in several disguises.

Sometimes, I feel I have been writing too much. I have averaged a novel a year. I shall deal with only a couple of them here. Of the many problems tormenting us, the relationship between sexes is the most complicated. It is certainly far more inscrutable than the economic problem. I have been responsible and circumspect from the beginning in the way I have dealt with it. I have never tried to titillate. I have tried to investigate the part that Nature plays in the relationship between man and woman and the forms that this psycho-physical urge takes. There are aspects that disgust, aspects which intoxicate and aspects which add to life's beauty. I have dealt with all these various aspects in *Mai Managala Suliyalli* ('In the Eddy of Mind and Body'), which depicts how the same woman responds to all these stimuli. At the end of the



Nature's law is just the same for man and woman
for moth and bee when the purpose is over for
which they come, She sends a fatal ecstasy

C. Rajagopalachari



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novel, I have brought in a couple belonging to an untouchable caste (drawn from real life) as a model of a worthwhile marriage.

A novel which has not attracted much attention is *Ileyemba* ('So-called Earth'). It is a phrase which occurs in the traditional plays of the Kannada theatre. The novel too deals with the stage as a parable of life. A writer is a person who seeks to understand others, to get into their mind. So he has to enlarge his experience to know the meaning of life. The question that arises in the process is: to what extent can we really understand other people? To bring this out, the novel takes some young men and women interested in the theatre and traces the distance between the play they stage and the life they live. In depicting the limitations of people, I outline my own limitations as a novelist. "I" and "Others" are not so different.

Autobiographical Exercise

During the same decade, over a period of three years, I wrote three volumes of my reminiscences. I had by then reached seventy-five years and could record only what I could recall. There must have been many experiences which have slipped out of my memory. I felt I should sort out the events of my life under each of my numerous

interests. In doing so repetitions were unavoidable. There are many who have laboured in the same fields that I have laboured in. I wanted my encounters and experiences to be of some use to them. I tried to acknowledge the debt I owe to numerous persons who helped me and encouraged me in one way or another. I called these three volumes *Smritipataladinda* ('From the Screen of Memory'). The present autobiography is different from it, in that this follows the dictates of chronology.

With Lexicography

For improving my own dealings with words and for the use of teachers of Kannada I had written *Sirigannada Arthakosha* in the forties. I published a somewhat enlarged second edition some time later. I had another opportunity to return to lexicography after an interval of some years. This was provided by the Dean of the University of Mysore, Javare Gowda, in connection with the revision of the English-Kannada dictionary of the University. The original had been based on the Oxford Dictionary. I was urged to take over one aspect of the work. As a member of the revising committee I used to go the Mysore for four days in the month for four years and sit with the others. When they sent me typed

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copies of the equivalents I went through them with care and suggested whatever additions and changes occurred to me. When the work was started, the chairman of the committee, Prof. S.V. Ranganna, had declared that we had to complete it in three years. This had alarmed me. The earlier edition had also been prepared by scholars with great meticulousness. The shortcomings I found in it was that, whereas the Oxford Dictionary explained words, phrases and usages in a manner that ordinary people could understand, (I do not know if Americans could follow it) our people did not seem to explain them in simple words but either used pedantic equivalents or took whole sentences to explain them. Also when giving equivalents, the Mysore university dictionary did not list the equivalents for the same word in different regions of Karnataka. I felt that if this was not done even after the unification of Karnataka, the utility of the dictionary would be confined to the Old Mysore part of Karnataka.

Our committee also undertook to give equivalents for the more recent scientific and technological terms. Whatever a dictionary might ordain, a word acquires meaning only after it is used in books or in speech. But the attitude of our

friends seemed to be to want people to accept their coinages. Even in the elementary scientific books published in Kannada the same word had been given different equivalents, depending on the region. The effort of the committee went into inventing words, with the help of Sanskrit, in the hope that they would be used in books likely to be written in future. I could not go along with this approach. I felt that as far as possible, a word should be able to indicate its own meaning.

At the end of five years, we had not completed even a third of the work. To speed it up, the practice of holding discussions among the members of the committee was given up. Instead, the suggestions made on the proofs were taken note of. Even this did not help very greatly.

The uncomfortable fact is that we do not have enough trained and competent people to manage this kind of work. Our vocabularies are not anywhere as developed as English. We do not have scholars familiar enough with everyday speech to suggest easy equivalents. Also, many members opened the proofs only at the meeting. Just a very few, like Dr. Shivappa, came with their homework done. Under such conditions,

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delay was natural. Also, changes were effected in the project by people who had little appreciation of what lexicography involved. The promise of completing the work in three years became a mockery. Thirteen or more years have passed. It is still incomplete. Between the idea and the reality has fallen the shadow.

The Political Climate

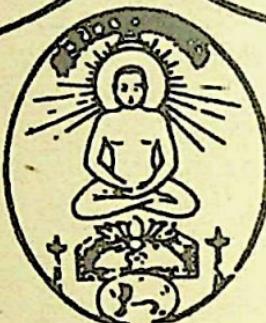
The decade was dismal from the political point of view. The Emergency was bad enough. But worse was the belying of the hope that the Janata Party, which defeated Indira Gandhi, would provide an honest and credible government. The seniors of the party could not overcome their vanities and jealousies. This provided a golden opportunity for the string-pullers of various cliques and factions. Fifty out of every hundred probably thought they could be prime ministers. Some of the older leaders also seemed to think that they were not only omniscient but also immortal, although even among them there were a few happy exceptions.

The Information Minister of the new Government, L.K. Advani, wanted to chalk out a film policy and appointed a committee for the purpose. Probably on the strength

of the acquaintance that had developed between him and me, I was invited to chair the committee. Several artists and experts with special knowledge of the trade were among the members. An official called Sharma was named its secretary. When Advani came to Bangalore I met him and the secretary. He wanted me to have a report ready in a year's time with as much unanimity as possible. I was unfamiliar with the field and the responsibility was rather heavy, but I accepted it because there were so many knowledgeable persons on the committee. I asked the first meeting to be called in Bombay, as the committee's office was in Bombay. The necessary staff was sanctioned and a new secretary came in.

The Janata Government also appointed a committee under Hrishikesh Mukerjee for revamping the Films Division. Within a few days, the Government fell. I wondered what would be the fate of the committees it had appointed. I was thinking of sending in my resignation. The Indira Gandhi Government which came in abolished the Films Division Committee. When I met Vasant Sathe, the new Information and Broadcasting Minister, he asked me to go on with my committee's work.

I knew, when I accepted the



Virtuous qualities are acquired by polite manners; the devotion of the people increases by virtuous qualities; and prosperity of various kinds is obtained by the contentment of the entire public.

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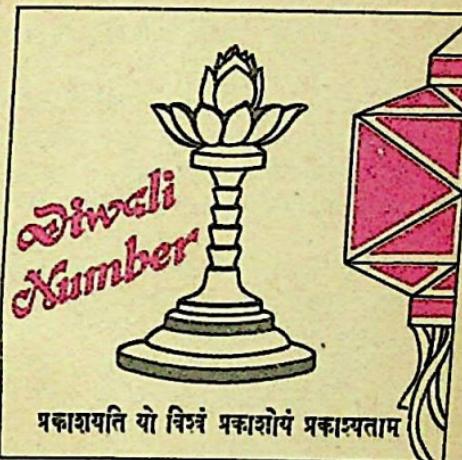
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chairmanship, that films were an extremely complicated subject, involving raw stock, production, distribution, adequacy of theatres and so on, apart from the aims of the film-makers and the social role and relevance of the medium. Unanimity on such matters appeared impractical. There were also two other earlier reports, of committees headed by S.K. Patil and G.D. Khosla, most of whose suggestions were thrown in the dustbin.

Over a year and a half, during eight or ten sessions, we went through a huge heap of data, documents and suggestions. A sub-group went into the question of what needed to be done if the industry was to be self-reliant.

We had to reconcile contradictory viewpoints—whether the medium should enlarge people's knowledge and aesthetic sensibility or provide them entertainment. There were conflicting viewpoints also on the taxation to which the industry was subjected and government's revenue, as also on the role of the bureaucracy. The committee included proponents of the art film like Shyam Benegal and Adoor Gopalakrishnaan and of the box office, like Ramanand Sagar and Bharatiya and some who represented special interests.



I shall not go into the whole history of what we did. We interviewed a large number of filmologists, artists, technicians and educationists and examined a vast accumulation of material. I was struck by the articulation of Bhaktavatsala of Karnataka.

We managed to come up with a report about which none of the members entertained any reservations. And I handed it over one day to Minister Vasant Sathe. I had thus laid down my burden. If the report has been kept on the back-burner, we can take comfort from the fact that it is the Government's responsibility, not ours.

A great deal of money is disappearing in this field without being accounted for. The silver content used for our films alone comes to Rs. 12.5 crore. This figure

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तस्मादन्नं प्रवातव्यं अन्नं हि परमं हयिः ॥

— योग्यायनधर्मसूत्रम् ।

Vedas affirm that food is life animating the inner energy. Annadana is a priceless measure transcending the earthly qualities. Annadana should, therefore, be done.

Bodhayana Dharma Sutra

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speaks for itself.

After I was released from the committee's work, I could return to writing. I poured forth my distress over our political scene in my novel *Navu Kattida Swarga* ('The Paradise we Built').

A call from Hong Kong

Friend Haridas Bhat told me that he had received a letter from the Department of Culture inviting him to take the Yakshagana troupe to Hong Kong for four days. Although I did not know the occasion, I agreed, since this was the first time the artistes of our Kendra had an opportunity to go abroad. We set about training them in two new plays. The Centre was bearing the expenses of travel. But someone had to think of the costs of rehearsal and costumes and also of the artistes' remuneration. I approached Devaraj Urs and

he was forthcoming.

I took up the training of the troupe in *Panchavati* and *Abhimanyu Vadhe*. While the rehearsals were going on, friends told me. "There is no need to put yourself to so much of trouble. What they want is traditional performance."

To me, who had laboured so many years with a definite purpose, this came more as a shock than as a surprise. I decided to put in my part of the toil and stay back. But there was a cable from the Consulate-General in Hong Kong saying there would be great disappointment if I did not go. So I accompanied our troupe.

It is only after reaching there that we came to know that the invitation to us was from the Hong Kong Art Society. Our performances were liked by the Chinese.



Troubled or still, water is always water. What difference can embodiment or disembodiment make to the Liberated? Whether calm or in tempest, the sameness of the Ocean suffers no change.

—Yogavasistha

जननी जन्मभूमिश्च
स्वर्गादपि गरीयसी ।

Mother and Motherland are
greater than Heaven.



Subhas Chandra Bose

(Jan. 23, 1897—Aug. 18, 1945)

A Patriot of patriots'—this is how Mahatma Gandhi described Netaji Subhas Chandra Bose. An intellectual immensely proud of India's cultural and spiritual heritage, a warrior of freedom, and a brilliant organiser—Netaji was all these and more. 'Jai Hind' was his battle-cry and he roused the nation to great patriotic heights. A restless life, bent on winning freedom for his country at any cost, Netaji's life was cruelly cut short by an unkind fate. Historians are yet to make a proper assessment of Netaji's role in renascent India.

Subhas Chandra Bose was born on January 23, 1897, of Janakinath Bose and Prabhobati Bose, in Cuttack. He was the sixth son and the ninth child of his parents.

Subhas sat for the Matriculation Examination in 1913, when he had just completed 15 and came out second in the whole University.

Subhas passed the Intermediate examination with credit in 1915. He fulfilled a long-cherished desire by taking the honours course in philosophy for his B.A. degree, and took his studies seriously for the first time in his college career. Early next year, however, his academic career received a severe jolt. He was expelled from the college as a result of an incident. He rejoined the University only after two years. At the B.A. examination in 1919 Subhas got first class honours in philosophy. Subhas sailed for England on September 15, 1919 to study for the Indian Civil Service Examination. Early in July 1920, eight months after he joined Cambridge University, Subhas sat for the examination. He came out fourth in the examination.

He was 23 when he landed in Bombay on July 16, 1921. He called on Mahatma Gandhi in Bombay and on his advice, contacted De-

shabandu Chittaranjan Das. Both Das and Subhas were arrested on December 10, 1921 and detained. He was to be detained 11 times during the next 20 years.

When he was serving as the Chief Executive Officer of Calcutta Corporation (during the Mayoralty of C.R. Das) he was detained for three years in Mandalay on the ground of his alleged association with violent activities. On his release owing to ill-health, Subhas became the President of the Bengal Provincial Congress and pleaded for India's 'Complete Independence' in opposition to the Motilal Nehru Committee's advocacy of Dominion Status. Acting as the G.O.C. of Volunteers at the Calcutta Congress session in 1928, Subhas Chandra became well known as a radical leader of the young and "the new". He was in the thick of Salt Satyagraha of 1930. Once again the authorities decided to detain an aggressive Subhas and released him when his health deteriorated.

Banished to Europe for three years he returned despite a ban on his entry and was detained till 1937. Soon he was unanimously elected the Congress President at Haripura and he set up in October 1938 a National Planning Committee. At Tripuri Subhas Chandra

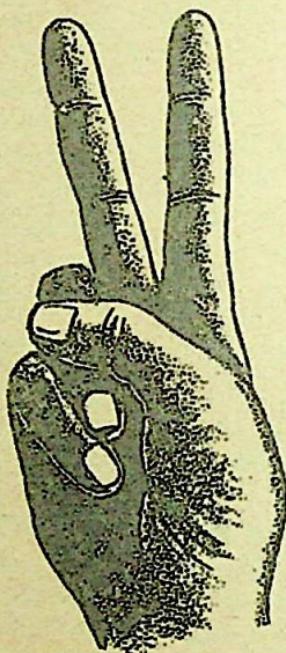
was re-elected President by defeating Gandhiji's candidate, Dr. Pattabhi Sitara mayya. Following political differences and the curtailment of his powers, Subhas resigned from Presidentship in 1939. Arrested in connection with the Holwell monument agitation, Subhas in jail convinced himself that assistance from Britain's enemies should be sought for India's independence. The result was his dramatic disappearance from Calcutta soon after his release in 1941 and his founding of the Indian Liberation Army in Germany by recruiting Indian prisoners of war.

In 1943 Subhas Chandra—now known as Netaji—moved to East Asia, re-organised the Azad Hind Fauj (Indian National Army) and as its Supreme Commander proclaimed a Free Provisional Government with the Andamans and Nicobar as its territory. In January, 1944, the Indian National Army marched towards the homeland with delirious battle cries of "Chalo Delhi" and "Jai Hind", crossed the Burma Frontier and reached Kohima and Imphal.

On August 22, 1945, Tokyo radio announced the death of Netaji Subhas Chandra Bose in an air-crash in Formosa on August 18, 1945, en route to Japan.

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B. Vasant

The Puranas: An Introduction

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We commence with this issue a series on the puranas by Jyotisha Bhushanam Dr. K. Damodaran Nambiar. Dr. Nambiar has laboured on this work for over three years, going through the Sanskrit originals and checking up all the facts. In the articles that follow, he deals with the contents of each of the 18 puranas. Readers will find this series instructive and useful for further study or research into the puranas which illustrate and amplify the eternal truths of the Vedas.

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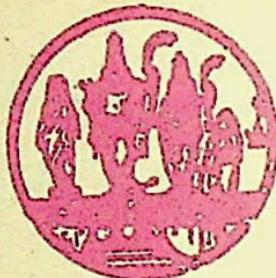
—Dr. A. D. Pusalkar

The term 'Purana' is defined in various ways in different works.

According to Nirukta, Purana means *pura navam bhavati Iti puranam*, the old becomes new. But the Vayu and Brahmanda puranas define it as 'that which lives from ancient times'.

Regarding the origin of the puranas, the Vayu, Matsya and Markandeya puranas mention that the puranas were compiled by Brahma before the Vedas were revealed to him.

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Narada says that as the wonderful whole universe originated from Purana Purusha the Vangmaya (all the speeches and languages) as well as all the sastras originated from the purana itself. It is described in Skanda and Narada that the puranas sing what is not seen in the Vedas nor in the Smritis. Narada says that all the Vedas exist in the puranas and one who gains knowledge of the puranas will have the knowledge about the vangmaya including the movable and the immovable things of the universe. Siva and Skanda declare that even if a Dvija knows the four Vedas with their Angas and Upangas, he cannot be regarded as an expert unless he knows the Purana.

Padma describes the 18 Puranas as the limbs of the Lord Hari (Vishnu) while describing Him as Purana Purusha:

The Brahma purana is Vishnu's head, Padma is His heart, Vishnu His right hand, Vayu His left hand, Bhagavata His thigh, Naradiya His navel, Markandeya His right foot, Agneya His left foot, Bhavishya His right knee, Brahmavaivarta His left knee, Linga His right ankle, Varaha His left ankle, Skanda His Hair, Vamana his skin, Kurma His back, Matsya His fat, Garuda His flesh and Brahmanda his bone.

Again, Narada mentions that by hearing the recital of the puranas, Bhakti in Sripathi (Lord Vishnu) springs.

There are several theories about the origin of the puranas. According to the Vayu, Vishnu, and Brahmanda, Vyasa first composed a purana samhita from the material available from the Akhyanas (tales) Upakhyanas (episodes) Gathas (verses handed down from the ancient times) and Kalpajoktis (lore coming down the ages). Then Vyasa imparted it to his disciple, Suta Lomaharshana. Lomaharshana composed his own purana samhita and divided it into six versions and taught them to his six disciples. Three of these disciples, namely Kasyapa (or Akritavarna), Savarni and Samsapayana made their own collections. The six-fold Purana of Lomaharshana and the three collections of his disciples were regarded as the original samhitas.

According to Haraprasad Sastri, the portion of the Vayu specifying the number of the puranas as ten, represents the next stage in the development of the puranas, the traditional number 18 being the final stage. According to B.C. Majumdar, every Vedic school had

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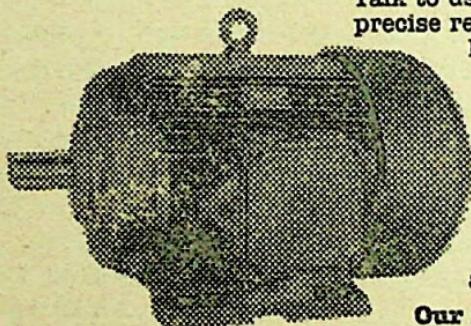
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a separate purana, the Agni, Vayu and Surya being respectively connected with Rig, Yajus and Sama Vedas. The Bhavishya purana says that the puranas originated from the fifth mouth of Brahma. Like the Matsya, Narada states that in the beginning there were hundred crore verses; this text was abridged into four lakh verses and divided into 18 by Hari taking the form of Vyasa in the Dvapara age in Bhuloka. But at the same time there was the original purana still of a hundred crore verses in the world of gods. Narada adds that the purana consisting of four lakh verses is known by the name Brahmanda which is divided further into the 18 puranas by the son of Parasara (Vyasa). Skanda calls both, i.e. the original purana of a hundred crore verses and the abridged one, Brahmanda. However, the divine origin of the puranas, according to modern scholars, is considered purely mythical. Basing their arguments on passages of the Atharva Veda, where the word 'purana' is used in singular and identical language in the dynastic lists of the purana at the beginning (as in the Narada Purana given above), Jackson and others conclude that there was only one purana in the beginning. But as the singular number has been used to designate the group

of purana samhita and as the puranas commence with different princes and different periods belonging to different places, there seems to have been no original single purana.

According to one theory, at the first stage, purana seems to have signified only tale of old, though the existence of a specimen of purana literature during the time is doubtful. In the next stage, the puranas were compiled by Suta from the Vedic Vamsa, Akhyana, etc. During the third stage, chapter on cosmogony and the epochs of Manu were added to the puranas. In the period of Sutras, Purana seems to have definitely meant a particular class of books which is proved by the title 'Bhavishyat' used by Apastamba. Probably, during this time the puranas satisfied the Panchalakshana definition and also had a chapter on Bhakti included in them. Further material regarding Hindu rites and customs was added to the puranas not later than the middle of the fourth century A.D. Later compilers belonging to the successive generations added more material to the texts to make them all-comprehensive like the Mahabharata.

In this process the Panchalakshanas were overshadowed and



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- Time-bound Special Action Plan brought into operation to expedite all-round development of Adiwasis of Gadchiroli, Chandrapur and Dhule districts ;
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were found inadequate. Some puranas put forth 'Dasalakshanas' (ten characteristics), the five additional topics being Vritti (means of livelihood), Raksha (incarnations from time to time of the Lord for the protection of the universe), Samstha (the dissolution), Hetu (Jiva—the unmanifest) and Apasraya (Brahman). The Bhagavata adds that the ten lakshanas were only an elaboration of the five. But the extant puranas have many more features which are not included in the ten characteristics. According to Matsya, puranas deal with the ten characteristics, the glorification of deities such as Brahma, Vishnu, Surya and Rudra, the dissolution and the preservation of the world and with the four aims of life, viz., dharma, artha, kama, and moksha. The Brahma-vaivarta Purana even goes further and says that the Panchalakshanas and the Dasa Lakshanas are the essential characteristics of the Upa-puranas and the Puranas respectively.

Puranas—Their Number

The traditional list of the 18 puranas is given by several puranas as follows:

(1) Brahma,	(5) Bhagavata,
(2) Padma,	(6) Naradiya,
(3) Vishnu,	(7) Markandeya,
(4) Vayu,	(8) Agni,

(9) Bhavishya,	(13) Skanda,
(10) Brahma-vaivarta,	(14) Varmana,
(11) Linga,	(15) Kurma,
(12) Varaha,	(16) Matsya,
	(17) Garuda,
	(18) Brahmanda.

Some puranas refer to Siva in place of Vayu, and Devibhagavata instead of (Vaishnava) Bhagavata. But it is a notable fact that the Devibhagavata itself gives the above list and does not include Siva and Bhagavata in it. Furthermore Pusalker has shown that the Siva is not a Maha Purana.

The Upapuranas, more sectarian in character, are comparatively late and composite in nature. There is very little of historical value in the Upapuranas. The Upapuranas are:

(1) Sanatkumara,	(10) Manava,
(2) Narasimha,	(11) Varuna,
(3) Nanda,	(12) Kali,
(4) Sivadharma,	(13) Maheswara,
(5) Durvasa,	(14) Samba,
(6) Naradiya,	(15) Saura,
(7) Kapila,	(16) Parasara,
(8) Vamana,	(17) Maricha,
(9) Usanas,	(18) Bhargava.

Hazra has collected the names of about a hundred Upapuranas, of which hardly fifteen have appeared in print.

The authorship of the 18 puranas is attributed to sage Vyasa

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the Matsya, Skanda, Bhavishya and Siva Puranas. But the Bhavishya Purana in another context (Pratisarga, III. 28.10.15) speaks of separate authorship for different puranas as follows:

The Vishnu Purana was composed by Parasara, Skanda Purana by Siva, Padma and Brahma Puranas by Brahma, Garuda Purana by Hari, Bhagavata Purana, Suka, Matsya, Kurma, Nrisimha, Vamana, Siva, and Vayu Puranas by Vyasa, Markandeya and Varaha Puranas by Markandeya, Agneya Purana by Angiras, Linga and Brahmanda Puranas by the sage Vamana and Bhavishya Purana by Mahadeva.

Padma divides the puranas into the following groups according to their preferential treatment to Vishnu, Siva and other deities.

Sattvika—Vishnu, Naradiya, Bhagavata, Garuda, Padma and Varaha Puranas.

Rajasa — Brahmanda, Brahmapavaivarta, Markandeya, Brahma, Vamana and Bhavishya Puranas.

Tamasa—Matsya, Kurma, Linga, Siva, Agni and Skanda Puranas.

Skanda enumerates four Puranas as describing the greatness of Vishnu and two each of

Brahma and Ravi and others of Siva.

Bhavishya Purana clarifies the puranas as follows:

- Sattvika:** Vishnu, Skanda, Padma, Bhagavata, Brahma and Garuda.
- Rajasa:** Matsya, Kurma, Narasimha, Vamana, Siva and Vayu.
- Tamasa:** Markandeya, Varaha, Agni, Linga, Brahmanda and Bhavishya.

Garuda classification is as follows:

- Sattvika:** Vishnu, Vayu, Bhagavata, Kurma, Matsya and Garuda.
- Rajasa:** Padma, Agni, Bhavishya, Varaha, Skanda and Vamana.
- Tamasa:** Brahma, Markandeya, Brahmapavaivarta, Linga, Brahmanda and Adityaka.

Matsya considers the purana glorifying Hari (Vishnu) as Sattvika, that praising Brahma and Agni as Rajasa, that eulogising Siva as Tamasa and those that glorify Sarasvati and Pitrus (manes) as Samkirna.

With reference to some later Tamil works, V.R.R. Dikshitar classifies the puranas into the following five groups:

1. **Brahma:** Brahma and Padma Puranas,
2. **Surya:** Brahmavaivarta Purana.
3. **Agni:** Agni Purana.
4. **Siva:** Siva, Skanda, Linga, Kurma, Vamana, Varaha, Bhavishya, Matsya, Markandeya and Brahmanda Puranas.
5. **Vishnu:** Narada, Bhagavata, Garuda and Vishnu Puranas.

Haraprasad Sastri after making a thorough and critical examination of the contents of the puranas divides the puranas into the following six groups:

1. Garuda, Agni, and Narada Puranas are called encyclopaedias of literature, as these contain the abstracts of all the great works in arts, and science in Sanskrit literature as well as the puranic material on medicine, grammar, dramaturgy, music, astrology, etc.
2. Padma, Skanda and Bhavishya Puranas mainly deal with tirthas and vratas. The original matters in these puranas have been lost out of recognition on account of various revisions of a drastic nature.
3. Brahma, Bhagavata and Brahmavaivarta puranas

- underwent two general revisions which are apparent.
4. Brahmanda, Vishnu and the lost Vayu Purana, called historical, form the fourth group. (Haraprasad Sastri adds that excepting for a portion of the second part preserved in a manuscript, the genuine Vayu is lost; the present Vayu may be merged in the Brahmanda.)
5. Linga, Vamana and Markandeya are sectarian works and make the fifth group. Linga deals with Linga Puja, while the Vamana is handbook of Saiva sect according to Haraprasad Sastri. The Markandeya deals with Devi.
6. Varaha, Kurma and Matsya puranas constitute the sixth group. These have been revised out of existence. Actually, Varaha speaks only about a half of the original Varaha Purana; Matsya only a third of the original Matsya and Kurma only an eighth of the original Kurma Purana.

The above classification of the Puranas made by Haraprasad Sastri has been approved by Dr. Pusalker as the most satisfactory grouping.

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पुनर्नरो द्वियते जायते च पुनर्नरो ह्रीयते वर्धते च ।

पुनर्नरो याचति याच्यते च पुनर्नरः शोचति शोच्यते च ॥ ४ ॥

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रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥ ९ ॥

Yield not to Grief

1. Friends should always be treated well, whether they are rich or poor. After all, it is only when we seek a friend's help that we come to know whether he is sincere or not.
2. Through grief, beauty fades, strength diminishes, and knowledge declines. Grief brings on disease.
3. Do not yield to grief. It will never bring you what you desire. It will only torment your body and make your enemies rejoice.
4. Man dies and is reborn again. He decays and prospers, he begs and he is begged, he laments and he is lamented again and again.
5. Happiness and misery, prosperity and want, gain and loss, birth and death, these relentlessly follow one another in everyone's life. The wise man, therefore, neither rejoices nor laments.
6. All the six sense-organs of man are always restless. Whenever one of them dominates over him (and makes him yield to sensuality) wisdom drains away from him like water from a leaky pot.
7. Sinless one! other than self-knowledge and penance, other than self-restraint and abandonment of greed, I see no means by which you may find peace.
8. Man dispels fear by wisdom, attains an exalted state by penance, acquires learning by service to his preceptor, and gains peace by yoga.
9. Those who seek salvation do not depend on the merit they might acquire by the giving of liberal gifts or the practice of vedic ritual, but pass their days freed from anger and hatred.

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You gave Yourself to me
And took me in exchange;
O Sankara,
Who, indeed, is the cleverer one of us two ?
Infinite bliss I gained,
What did You gain from me ?
O Mighty Lord Who have taken my mind as Your
shrine,
O Civan Who abide in Tirupperunthurai,
O my Father, O Lord of the Universe,
My body You have taken as Your abode;
For this I have nothing to offer in return.

— THIRUVACHAKAM

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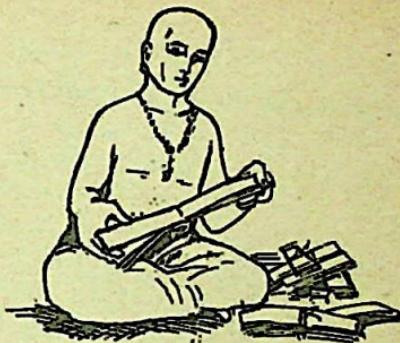
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Power of the Mind

M.A. Srinivasan*

It is one of my lasting regrets that I did not acquire proficiency in Sanskrit. From the days of my boyhood I was taught to memorize the 'Sahasranamam', and the 'Sthothram' of Lakshmi, Krishna and Rama and I recited them almost daily without knowing the meaning like the spoon that does not know the taste of the soup. I have since tried to fill this void by reading English translations, whenever I could and began to taste the sweetness and get some glimpses of the meaning of some slokas and of the 'Mukundamala', on reading my father's translation of that great poem. But all that has been sadly inadequate.

I recall a conference of Vidwans in Melkote that I had the privilege

of addressing about forty-five years ago (when I was a Minister) and my saying that whenever I hear Vedic hymns chanted in ringing authentic accents, I seem to feel a

* Shri M.A. Srinivasan (93), a distinguished administrator, was Dewan of Gwalior, Minister of Mysore State (1943-48), Member of the Constituent Assembly. Entering the Mysore Civil Service at the age of 21, Shri Srinivasan held high posts in the State Government and the Government of India. He has been associated with a number of public and private sector concerns. What is reproduced here is an extract from his acceptance speech made on the occasion of the conferment of the honorary membership of the Academy of Sanskrit Research, Melkote, on July 20, 1990.

My Lord!

Thou hast removed all the veils that sorrounded me

Thou hast shown me all the wonderous things that were
hidden from me.

Thou hast given me the ripe fruit of joy that the
wonder of the vast spaces above bestow.

Thou hast discovered to me all the blissful states
of existence which are beyond the sea of sorrow and
pain.

Thou hast so given liberation to Thy poor servant,
O King, O Master, O Mother, O Father, Thou art
my sole Refuge.

— THIRUARUTPA

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resonance, a response deep inside my being.

Research is defined as "careful search or enquiry after or for; endeavour to discover new facts etc., by scientific study of a subject, course of critical investigation."

When we talk of new facts, I recall the saying that there is nothing new under the sun and that it applies particularly to the Indian Sun. But I have read that the word 'Purana' is from Pura-Api-Navam-old but new, ever old and ever new.

A subject that comes to mind as one that meets the definition and qualifies for research is in the field of Jyothisha Shastra and Astrology. It is old, being one of the angas of the Vedas and new being currently a subject of study in our Universities and Sanskrit colleges. It is said to be based on the texts and teachings of great sages and seers like Bhrigu, Parashara and Varahamihira.

We have read of great astrologers of old, who have made astonishing predictions. Dr. B.V. Raman, the eminent astrologer has made accurate predictions about my life and career. The felicitation volume published on his 71st birthday has an authentic list of the astonishingly correct pre-

dictions made by him even about national leaders and world events.

I do not know if the syllabus of the Universities and colleges includes Samhitas like Bhrigu Samhita, Nadi and Palmistry. The Samhitas, in the words of Shri K.M. Munshi, my dear and esteemed old friend (brilliant lawyer, savant and founder of the Bharatiya Vidya Bhavan), are "encyclopaedias of horoscope readings called in the North as Bhrigu Samhitas, in the South called as Nadis, written in a form of Tamil Script". Shri K.M. Munshi has made a study of the Bhrigu Samhita and the Nadis, and has recorded his astonishing personal experience and results of his investigations in a Kulapati's letter published in the 'Bhavan's Journal' of October 20, 1957.

'Nandi Nadi'

On a visit to Mysore to attend a meeting of the Senate of the Mysore University in '928, I learnt that a person named Mudaliar who possessed a palm-leaf manuscript in old Tamil called Nandi Nadi, had come to Mysore and had been accommodated by the Maharaja Sri Krishnaraja Wodeyar in one of the Palace quarters. It was said that he read out life readings from the manuscript which were found to be correct. On my expressing a wish to meet him, I was put in

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touch with a young man who could take me to him, take down the reading and translate it into English. I went with him and made it a condition that I would be incognito and nothing should be said to him about me.

The Mudaliar, sitting behind a low desk, asked for my name. I gave it as Shanmugam Mudaliar. He then took an impression of the palm and finger of my right hand on a plain paper and asked if my parents were alive and how many brothers and sisters I had, which questions I answered. Reciting that my palm had 'Thiri-chchkkira-Tru-chchanga varippiravai', he went into a room and brought a bundle of palm-leaf manuscripts and seemed to have found mine. He took Rs. 20 for full life reading and asked us to come in the evening. When we went to him he said he could not find the reading and returned the money. When I said I thought he had found it in the morning, he said, "but the reading says 'you are a wrong name'." He then read the life reading from the leaves. My companion noted down the fourteen verses as they were recited and asked him the correct meaning in some places and gave them to me with his translation, and some comments. I have the note book with me. I have still not

got over my astonishment at finding my horoscope, prepared by the family astrologer, reproduced accurately, but also at the correctness of the readings from year to year. There was one inaccuracy. He said that I would be dead at sixty-six.

I have come across such inaccuracies in readings of horoscopes that are very largely correct, and have wondered if they could be due to inaccuracy of the basic data in the case of the Nadi reader who locates on the palm leaf, the reading on the pattern of the hand, as one would locate a word in the dictionary. Even a slight difference in the spelling of a word would make a difference in the meaning as for example, between Perpetrate and Perpetuate: or inaccuracy may be due to the influence of distant planets newly discovered like Neptune and Uranus in the case of horoscopes.

The Nadi is do not appear to be as ancient as the Shastras—like the Parashara Hora Shashtra. If so, when were they written? By whom? What prompted them to write these encyclopaedias of the lives of persons? What was the Mind power that they had acquired and how? Would this not be an interesting subject for research?

Dean Swift said. "Astrology is a

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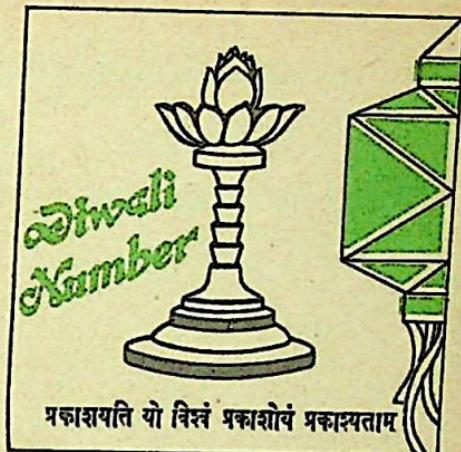
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science but the astrologers are humbugs". His sweeping condemnation was, doubtless, the expression of his anger at the large number of charlatans and quacks that have brought a bad name to astrologers.

'Invincible ignorance'

I know there are scientists, some of distinction, who go further than Swift and say that astrology is not a science. They bring to mind the title of the Eddington Memorial Lecture delivered at Cambridge in 1988 by Professor Pippard of that University. The title was "The invincible ignorance of Science". Pippard was referring to the scientists' failure, or unwillingness to realise the tremendous power of the Mind and its manifestations in intuition and inspiration—the Mind and the brain behind it.

Scientists have found that the human brain is a computer that makes the biggest modern computer look like a child's toy. It has some twelve to fourteen billion cells, each functioning like a transistor. Each cell produces electric impulses. These billions of brain cells use the equivalent of less than 100 watts of electric power. Man-made computers containing an equal number of cells for comparable operation would use 100 billion watts of all the power generated by



the Niagara Falls, and to cool the equipment need all the water that descends from the Niagara Falls.

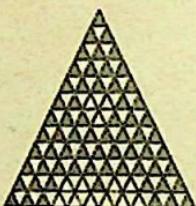
This is the brain behind the Mind. So well equipped, what can the Mind not achieve? It goes far beyond intellect. It achieves by intuition, inspiration. It is described variously as Cosmic Consciousness, Thri-kala-gnana, Divya Drushti. Paul Brunton writes of the World-mind.

Let me give two instances of how it has forestalled the findings of science by thousands of years.

I am no scholar, but when I read the translation of Uddalaka Aruni teaching his son Svetaketu that the lion, the boar, and the worm, salt, and the tiny seed of the Nyagrodha tree, all is Sat, the True Being, the subtle source and Soul of everything, the Truth, the Self, and his saying to him "That thou art,

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Svetaketu", I hope I am not wrong if I think that in that Mahakavya "That tvam asi", the Sage of the Chandogya Upanishad forestalled the latest discoveries of Science in Particle Physics.

I have seen the English translation of the Brihat Parashara Hora Shastra. Sage Parashara is said to have lived in the era of the Mahabharata. No one who reads this work on astrology could but be amazed at the detailed description it has given of seven planets (Rahu and Ketu are described as shadowy) their movement in the zodiac through 27 stars, the Vargas of the zodiac, the Dasa and Antardasas, and the numerous calculations.

Einstein, one of the greatest scientists says, "The most profound emotion we can experience is the sensation of the mystical. It is the power of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand wrapt in awe is as good as dead".

In his lecture on "Atom and Self" in 1970, Dr. Meghnad Saha predicted, "It seems certain that with deeper understanding of space-time, the Mind-brain interaction mystery is likely to become richer and open new possibilities for human experience both in relation

to the external and the internal world."

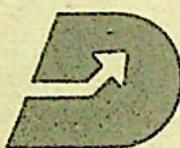
Scope for Research

Today, we have irrefutable evidence and demonstration of mind-reading, extra-sensory perception, telepathy, clairvoyance that science has not yet been able to explain. Is this but a kindergarten indication of the higher degree of Mind Power of the ancient Rishis and Sages? If so, have later saints, yogis, philosophers lost that power? The Kaliyuga is said to have begun 36 years after Sri Krishna's death. Has the Power of Rishis, the Seers, been lost since then? Are there any ancient texts, palm leaf manuscripts in any library in Tanjore or Tibet or anywhere else that give a clue to that power, how it was gained, how and when it was lost? Would this not be a prime subject for research? Again, what, for instance, is the relation between the lines on the palm and fingers of one's hand and his horoscope? Is there any text that explains it? How many Nadis are there and by whom are they said to be written?

Is there evidence in any of them or in the places where they were discovered of how they came to be written?

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from telegraph to wireless to Radio and communication with distant satellites. Is there any undiscovered medium of communication between Mind and Mind? Are there any old texts/manuscripts that can throw light on this question?

Is there any land more congenial and appropriate for this research than the land of the Vedangas, and a location and environment more inspiring than this?

You can imagine how happy I was to be present at the inauguration in November last year of the Gandhi Centre of Science and Human Values, earlier named "Of Science and Spirituality" as a constituent unit of the Bharatiya Vidya Bhavan" through the munificence of Shri Ramakrishna Bajaj and to find that its aim and objectives were after my heart. Its preamble refers to "many discoveries of modern science that bear amazing resemblance to the insights that ancient seers had gained into the nature and working of the Universe". Its main aim is "to promote the integration of science and spiritual values". I am confident that the Centre will be happy to cooperate with the Academy (Melkote) in the research that I have suggested.



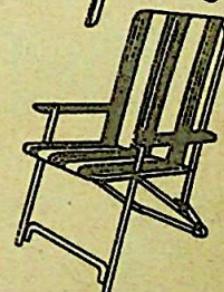
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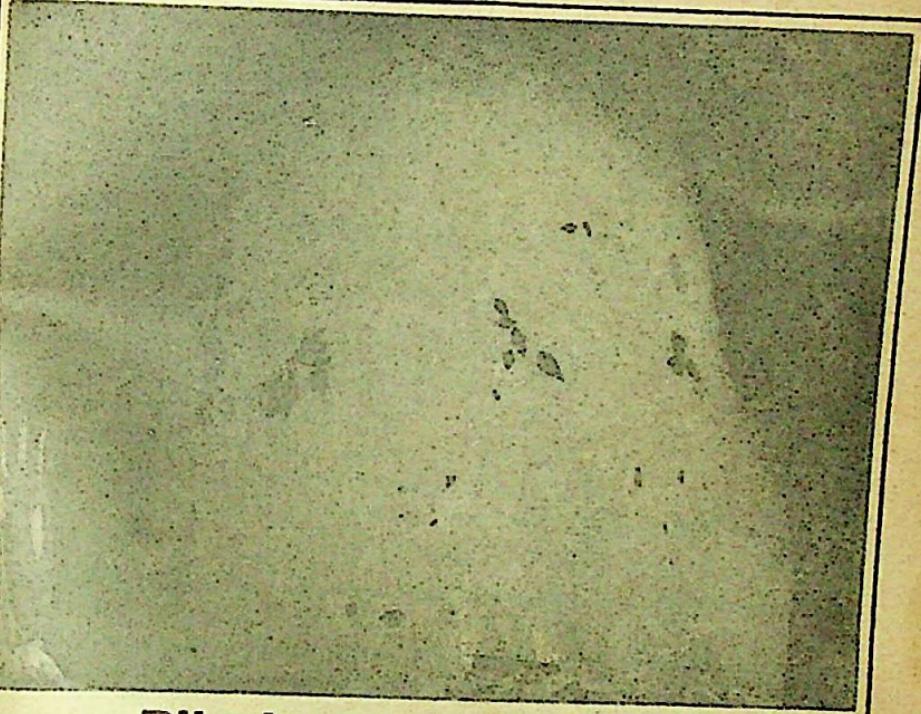
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Pilgrimage to Amarnath

Tushar Ranjan Patranabis

In August, 1941 I made a pilgrimage to Amarnath in the State of Jammu and Kashmir. Of course, J & K was then a Native State under a Maharaja. Till some years back the pilgrimage to Amarnath—where an ice-lingam of Lord Shiva in a cave nearly 13,000 ft. above mean

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sea level enthrall votaries and visitors alike—used to take place in Sravan corresponding to August on a full-moon day. Now pilgrims also visit the cave and worship the deity (the ice-lingam) in July, also on a full-moon day.

In 1987 I made the pilgrimage in

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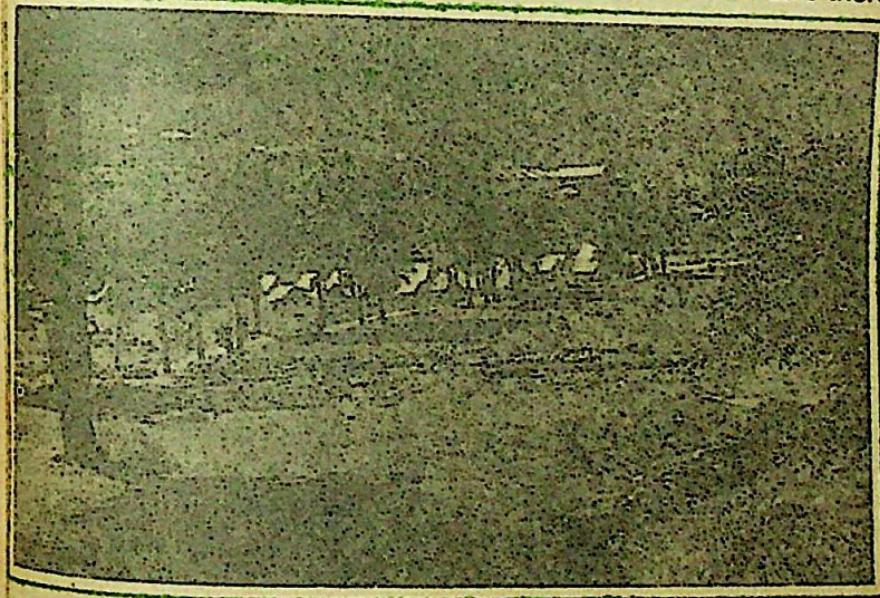
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July on the Guru Purnima Day.

We left Pahalgam (7000 ft./2100m.) in taxis for Chandanwari (9650 ft./2895 m.), 10 miles (16 km) away, on July 8. A taxi takes five persons and charges Rs. 300. From Pahalgam to Amarnath and back we travelled with a tour-operator from Calcutta who arranged for our party of nearly 80 men and women entire food requirements and shelter in tents with cots and mattresses. We had to arrange for our bed-spread, pillow and blankets. Although the operator-firm did not provide the pilgrims with riding ponies or dandis, it helped us in hiring them, not at reasonable rates though. The operators also arranged to take our baggages all

along the journey on payment of pony-charges at Rs. 8 per kg. Riding ponies were hired by the operators for the pilgrims at Rs. 450 each for the four-day trend from Chandanwari to Amarnath and back, and dandis (palanquins carried on the shoulder by four bearers) at Rs. 2300 each. A pilgrim not physically fit to get along on a pony alone could hire a 'helper' at Rs. 200.

Chandanwari has a vast camping site and several rows of shops and eating stalls where pilgrims can hire or purchase nearly all items of dress for the journey on snows. As rains are almost a certainty on the Amarnath trip, raincoats are also available there.



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Leaving Chandanwari early in the morning of July 9, we reached Sheshnag (11900 ft/3570 m) eight miles (12.8 km) away, by noon. On the way, the pilgrims had to climb the formidable Pishu Ghati. The rigours of the climb were somewhat assuaged by the playful Lidder meandering along-side the road.

As we neared the Sheshnag camp the Sheshnag Lake on the right with its blue waters surrounded on three sides by snow-capped mountains was a beautiful sight. The camp itself was also sited amidst snows. Owing to a smaller camping ground here we had to cramp ourselves—six under each small tent—on minuscule cots. Whatever the size of the tent or the cot, the rains at night in that snowy environ made our stay nearly intolerable, so extreme was the cold.

All along the trekking route the pilgrims, especially the women among them, were greatly inconvenienced owing to lack of toilet facilities. One wonders why make-shift trench-latrines with tarpauline or even sacking partitions cannot be made by the J & K Government. The Government could send its officials to West Bengal to study what arrangements that Government makes for lakhs of pilgrims in the sandy shore

at Ganga Sagar.

Soon after we travelled about a mile (1.6 km) from Sheshnag on July 10 morning towards Panchtarni (12900 ft./3870 m.) eight miles (12.8 km.) away, we found ourselves in the midst of snows and snows and snows. The pilgrims had to tread along miles and miles of snow. The rivers and creeks and crevices had all been covered by snow up to 30 ft. (9 m.) high at places. We not only saw the bizarre sight of snow-bridges over rivers whose water crept sheepishly scores of feet below; but we had to ford these bridges across as well. In places, again, the snows were so smooth and hence slippery that it was easier for us to squat and slip down ski-like than to walk. At those spots, both the pony-rider and the dandi-user had to dismount. In contrast to present-day conditions on my first visit to Amarnath in 1941, I found little snow on the road except for some patches, including a snow bridge, near Sheshnag. The snow-fall in 1987, we were told, was the highest in 20 years.

The night stay at Panchtarni was an ordeal because of the rains earlier in the day. There was not only slush all around; but even the mattresses on our cots were wet. Moreover, the rains on our way as well as the snow had made our

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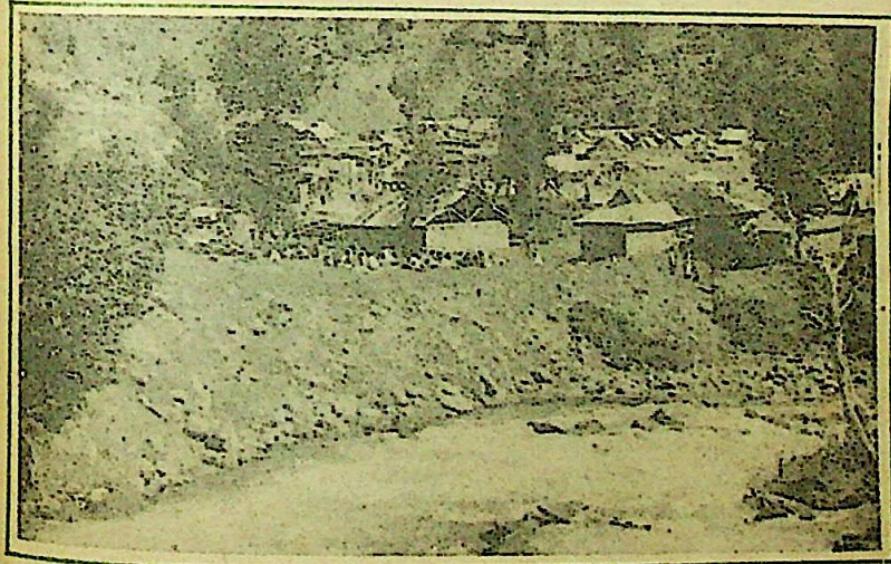
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blankets wet. However, the all-merciful God sees that even the deadliest of nights pass in time and the sun rises again to cheer up the drooping spirits.

From Panchtarni—a valley of five rivers—the Amarnath Cave is only four miles (6.4 km) away. Although both the two places have almost the same altitude—13000 ft. (7800 m)—several steep climbs have to be countenanced on the way. For me—a 70-year old—it was an ordeal indeed because my pony fell sick and no replacement could be had. In this context, something must be said about our tour-operators, the most famous in Calcutta claiming a 'glorious' record of more than 50 years with whom we linked our destiny for the

Pahalgam—Amarnath—Pahalgam trip. The food arrangements were impeccable. They also took charge of transporting our luggage. They provided tented accommodation with a cot and mattress for each pilgrim, notwithstanding the poor quality of the materials provided. On request, they also hire ponies and dandis for pilgrims, the requisition being made in Calcutta in advance. I suspect, however, that the tour managers (they were three in our team) enjoy a cut-back, just as in the Bofors deal, in luggage-transport as also in hiring ponies, dandis and the like.

Although our requisition for ponies and dandis was registered in Calcutta about 50 days in



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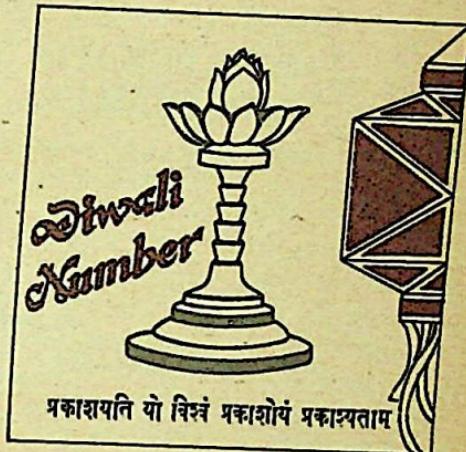
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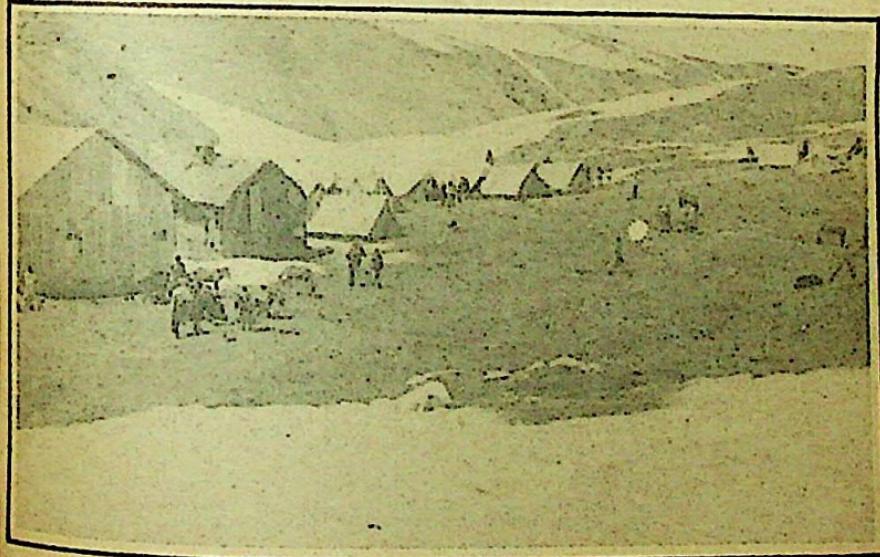
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advance, among the 40-odd of these carriers not even five showed-up at Pahalgam on July 8, the starting day. These carriers are supposed to be engaged through the Tourist Department of the J & K Government; and carrier-agents are penalised by the Department on breach of agreement. If, therefore, no underhand deal had been struck by our tour-organisers with the carrier-agents, how come such dysfunction? Of course, the organisers reached the pilgrims in taxis to Chandanwari where, we were told, the carriers would reach later in the day.

On July 9, even at the time of our scheduled departure for Sheshnag, not all the carriers arrived. The affected pilgrims felt helpless



and after great persuasion the tour managers condescended to secure carriers—one dandi at Rs. 2300 and two riding ponies at Rs. 450 each—for our family. Later, one junior manager gave me to understand that the rate for a



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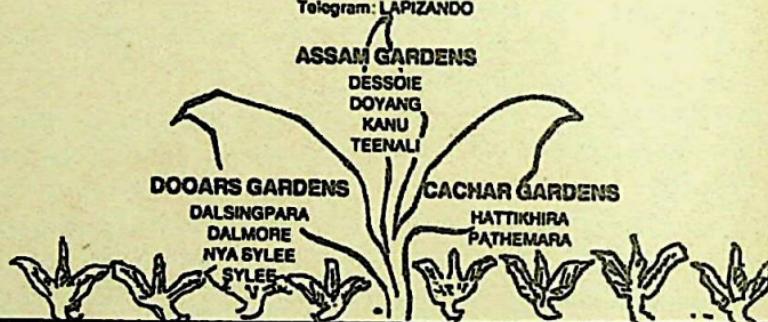
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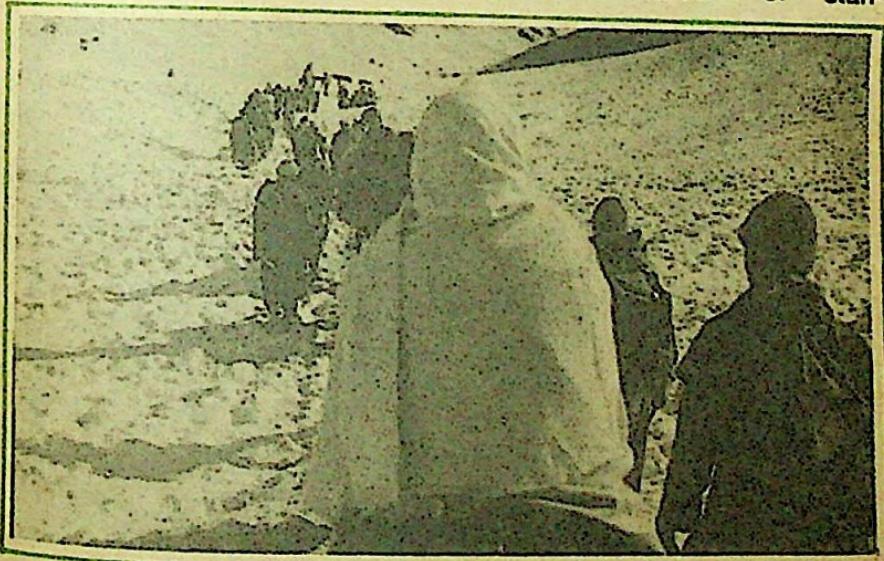
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dandi was Rs. 2100 this year. Hence, the suspicion of cut-back! Moreover, when on the last day of the upward journey on July 11, my pony fell sick at Panchtarni, no tour manager responded to my request for a replacement. And I, a septuagenarian, had to trudge to four-mile steep climb on ice to reach the Amarnath Cave. On the return trip, however, I could fortunately engage a pony at Rs. 100 to take me down to Chandanwari from the Cave, a distance of 20 miles (32 km).

In addition to the cut-back usurped by the tour-managers, the associations of carriers exploit the pony-syces and dandi-bearers ruthlessly. While a pony-owner gets paid from a pilgrim, say,

Rs. 400 (minus the cut-back) for the four-day trip, the poor syce gets only about Rs. 100 or Rs. 25 a day. And the four dandi-bearers also get in all about Rs. 500, the dandi-owner in league with their association-leader appropriating more than Rs. 1500 of the deal! The plight of these wretched labourers—mostly Gujjars—has to be seen to be believed. They have to slog for four days in slush and snow, stumbling at times on stones in rains and blizzards with no raincoat, no leather shoe, and wrapping their sinewy bodies in tattered woollen cloaks.

Whatever the privations of stay and travel during the four-day trek, the pilgrims, irrespective of their age or status or stan-



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dards, philosophically abandon their ego and mingle themselves in a common urge to reach the Almighty—Lord Amarnath—in his icy perch inside the Cave! Soon after leaving Panchtarni we met on the way streams of pilgrims coming down from the opposite side. With a smile of contentment in their lips—whether trekking on foot, riding ponies or reclining in dandis—, a glow of red vermillion on the forehead and canting "Jai Amarnath" with folded hands,

these Amarnath-returned men and women encouraged us to strive a little harder to reach the goal. And we also lustily replied: 'Jai Amarnath". To reach the highest point on the way—the Mahagunas Top (13, 920 ft. 4176 m.)—requires nearly all the energy and stamina at one's command. That over, one's feeling is of a victory won—victory of spirit over flesh, victory of optimism over scepticism, victory of the idea that "God willing, man can do wonders!"

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Once the Maharaja of a small State, accompanied by his Dewan, went out riding, and came upon a field of corn with lush crop, sturdy and tall. The Maharaja was delighted to see such a fertile piece of land, for his domains could boast of only a few like this. He got down from his horse, with the Dewan following suit, and leading the horse by the rein, walked round the field, and then into it, examining the well-filled cobs. When he stepped back, there was a glint in his eye, a glint the Dewan was quick to interpret—the Prince wanted the field for his personal farm.

"Whose field is this?" asked the Maharaja. "It belongs to our Charan,* Your Highness," the Dewan replied. But the Dewan was worried. A way had to be found to dissuade the Maharaja from pursuing his half-expressed acquisitive intentions. Or else, a grave injustice would be done and a blow

Charans are the hereditary bards (court poets).

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struck at a respected tradition which involved the honour of the royal house, for a gift is a gift and it is particularly sacred when made to a Brahmin or a Charan. The field in question was a bounty from the Maharaja's forefathers to those of the Charan poet. It was an unbroken rule in Princely India that such gifts once made were not to be revoked, changed or tampered with, whatever the circumstances, and however strong the temptation.

On the way back, the Dewan was thinking hard and, by the time the two of them had reached the gates of the palace, he hit upon a plan. The moment the Maharaja got down from his horse, the Dewan was by his side and taking off his upavastha, he started wiping the Maharaja's shoes vigorously. The Maharaja was taken aback. "What's this, Dewan Sahib?" he inquired, "What are you trying to do?" "Please, Your Highness," the Dewan pleaded, "let me wipe the dust off your shoes, otherwise a great sin will have been commit-

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ted." "Sin!" the puzzled Maharaja exclaimed. "What sin? I have done no wrong. In any case, the servants are there to clean my shoes."

"No, no, Your Highness, this is urgent," said the Dewan, folding his hands in supplication. "If even a speck of this dust gets into the palace, great damage will have been done to the honour of your house."

"But I don't understand. Will you please explain yourself? Is it a joke?"

"Far be it from me to indulge in a joke on such a serious matter. I shall explain, Your Highness." The Dewan assumed a grave face. 'This field you visited was given away as a gift by Your Highness's revered grandfather to the grandfather of our Charan, and in the days of your grandfather it used to be an unalterable tradition that no part of what had been gifted away, not even an iota, should return to the palace. If, therefore, this dust from a field which is Charan's by virtue of an old, old benefaction gets into the palace, it will be an unwashable sin."

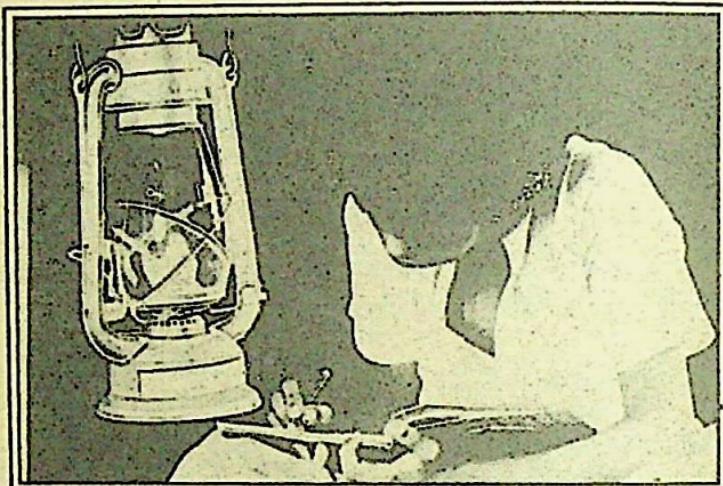


Once again, there was a glint in the Maharaja's eye, but this time it had a different meaning. He was pleased with the Dewan's stratagem by which he had tactfully brought home to him his obligation in the matter of the field, for he was as keen on keeping unsullied the name of his family as his forbears were. "But how did you know what I was planning to do," he asked the Dewan.

"I have been a servant of Your Highness," the latter replied with a knowing look.

(From 'Sidelights on Indian Princes', a Bhavan's publication)

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Rescue of A Princess

L. N. Birla

Once there was a young man by the name of Jainarain, called 'Jain' for short. He was endowed with powers which were almost magical. He was such a master of disguises and so skilful that if he passed through as many as a hundred guards, not one of them would know that anybody had been there. Unfortunately, however, he fell into the habit of stealing. Crime never pays, and the day came when stealing the necklace of Queen Maru, he was caught redhanded and ordered to be hanged.

As it happened, King Sultan Singh was visiting his sister at the time. He was so well able to perceive Jain's good qualities that he begged his sister to spare the young man's life and hand the fellow over to him, in order that he could be converted from a condemned man into a useful member of society. The sister agreed. Jain became an officer in the army of King Sultan Singh. He was always in attendance on the king and ever ready to carry out his bidding.

Close to Abu, on the river Sabarmati, there was an island. On this island Nawab Adilkhan had built a strong castle surrounded by thick walls and fortified by fifty-two cannons. Adilkhan's army kept watch day and night and anybody seen crossing the river was blasted by cannon fire. The surrounding country was under his sway.

There came a time when he attacked King Dhole of the adjoining territory and after defeating the king he captured his daughter, Princess Mahakade. He kept the princess in his castle and warned her that unless she was rescued during the coming six months she would be converted to Islam and married to him. Princess Mahakade was therefore uneasy, morose and dejected. Every day she would write a note, which she put into a bottle and threw it in the river, so that if by chance it was picked up by a Hindu king, she might have the good luck to be rescued.

Once when King Sultan was going on some mission, his army

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passed by the river and as he rode along its bank, he noticed a bright object floating on the surface of the stream. He asked Jain, who was in constant attendance, to find out what it was and to bring it to him. Jain immediately dived into the river and brought back the bottle. It contained the letter sent by Princess Mahakade. Hurriedly uncorking the bottle, King Sultan read the message. He was moved by the appeal and made up his mind that he would rescue the young princess from the Nawab. He communicated his intention to Jain.

Jain knew all about the strong fortifications of the castle. He therefore tried to dissuade the king from such an adventure and strengthened his arguments by a practical demonstration. He prepared seven bamboo rafts, put branches over them and floated them down the river. As soon as the rafts neared the fort, they were blasted to smithereens. Though King Sultan Singh saw the force of the advice given him by Jain, he said that he must rescue the young princess, otherwise he himself would die of his love for her.

Jain was very much attached to the king, so he said that he would take the task upon himself and try to rescue the princess, if it were at

all possible. The first thing he did was to prepare twenty-five torches and tie them to a long bamboo. He then took some pegs and a hammer to help him to scale the wall. He also carried some gold coins. When it was dark he plunged into the river. Floating just under the surface of the water, he caught hold of the bamboo and swam towards the fort.

As he approached the fort the sentries jumped to the conclusion that a squadron of soldiers was probably crossing the river with torches, so they started firing off the cannon. Each time a cannon was fired, one torch went out and by the time twenty-five torches had been blasted Jain was near enough to the walls of the fort to go ashore unseen. It was midnight and the gong was on the point of sounding the hour. With each stroke of the gong he drove a peg into the wall, thus making a sort of ladder by which he was able to climb to the top of the wall and get inside the fort.

Once inside, he ran to the garden of the Nawab and lay down to sleep under a tree. In charge of the garden was an old gardener and his wife. In the morning when the gardener's wife saw the young man sleeping under the tree she was terrified. If the Nawab came to know of it he would not only kill the

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young man but would suspect the gardener and his wife of being in league with him.

She therefore woke Jain before anybody else could see him. Jain had already worked out his plans. As soon as he saw the gardener's wife he told her: "Auntie, my mother told me on her death-bed to go to the auntie, the gardener's wife in King Adilkhan's fort, and assured me that my aunt would look after me just as she herself had done and that she would do everything possible to help me."

The gardener's wife had not seen her sister for two score years and was therefore easily led to believe that the young man was the son of her dead sister. Moreover, having no son of her own she felt an attachment for him. She took him to her cottage and arranged for his comfort. Then she started collecting flowers to make a bouquet for Princess Mahakade. He was required to take a bouquet to the princess every morning.

Jain gave the gardener's wife a gold coin and told her to bring a silken chord as he was an expert in making loveknot garlands, which would please the princess more than anything. The gardener's wife accordingly brought a silken chord from the market and, with the

addition of a variety of flowers, Jain prepared a beautiful garland.

In the folds of the garland he put a letter which informed the princess that he had come to rescue her and would shortly meet her. The gardener's wife was very happy to see the dexterity of her nephew and took the garland to the princess. While admiring the garland, the princess noticed the piece of paper, which she found to be a letter from Jain.

After reading it the princess called the gardener's wife and asked who had made the garland that morning. The gardener's wife became nervous at the idea that the garland might not be to the taste of the princess. The princess reassured her by saying that she only wanted to satisfy her curiosity. The gardener's wife, instead of disclosing that it was her nephew, said that it was the wife of her nephew who had arrived the previous day and who was an expert in garland-making. The princess ordered her to bring the wife of her nephew to the palace and sent a letter to bring her immediately.

The gardener's wife returned home, but was so immersed in gloom that Jain at once noticed it. When he learnt the cause he assured his auntie that she need not worry, for he would somehow

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or other manage to transform himself into his own wife. Jain had a slim body, so that he could easily dress as a young girl. In the litter, he went to the palace.

The princess asked all her ladies-in-waiting to leave her, for she did not want to be disturbed while she learnt the art of weaving garlands. When she was alone with Jain he explained who he was, adding that King Sultan Singh wanted her to be rescued and that he was trying to do it. He now wrote a note warning Nawab Adilkhan that the representative of King Sultan Singh had arrived to free Princess Mahakade and that he would be taking her away within the next few days. He tied the letter to an arrow and shot it into the palace of the Nawab. After giving this warning, he returned in the litter to the gardener's wife.

On his arrival, he hurriedly disguised himself as a young soldier of the Nawab and went to attend the court. In the meantime the warning had reached the Nawab, who was surprised that in spite of such great vigilance someone could enter the castle. He declared that anybody catching the thief would be suitably rewarded and honoured.

The captain of the watch came forward and said that he would



प्रकाशयति यो विद्वं प्रकाशोर्यं प्रकाशयताम्

catch the thief and present him to the Nawab. When it was night the captain fixed up a pillory at a suitable site in the centre of the fort and started on his rounds. Meanwhile, Jain dressed himself as a comely girl of sixteen, took a lantern in his hand, went towards the captain, behaving as though she was returning from a party. When the captain saw what he believed was a young girl he told her not to go about wearing so much jewellery. He said if by chance a thief noticed her, he would rob her of everything.

Jain, dressed as a girl, replied that she was the daughter of the chief banker of the Nawab, that she had been delayed at a party and that she would be grateful if the captain would be kind enough to accompany her to her home. The captain agreed to do so and when they had walked a little way, she noticed the pillory and

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asked the captain what it was. He said that when he caught the thief he would put his hands and feet in the stocks. She offered to try it and put her hands and feet inside the stocks. The captain said she too delicate for such a trial and that he himself would show her how it worked.

He put his hands and feet inside the stocks and Jain was quick to lock them so that the captain was caught. Jain then took out a small pill-box which contained soot from the chimney and smeared it on the face of the captain. He then cut his moustache and removed his coat and turban. Nobody could therefore recognise who was caught in the stocks. Having done all this he quietly walked back to the house of the gardener's wife.

Meantime, when the guards of the watch passed that spot they found a man caught in the stocks and surmised that it was the thief. They started beating him with their shoes and by the morning the captain was half dead. Nobody could recognise him as his face was smeared with soot. When it was morning he assured the soldiers that he was really the captain of the watch and not the thief, and it was only then that they knew who he was. He was freed from the stocks and taken to his own house.

The next day the Nawab was told what had happened during the night and he was disappointed. However, he asked if somebody else would offer himself. The commander of the army said that if he was given a chance, he would certainly catch the thief that night. Jain was present, dressed as an ordinary soldier, so that he learnt of the plan. When night fell, he dressed himself as an old woman and started grinding corn in a nearby lane. The commander passed that way and, seeing an old woman grinding corn, asked why she was doing so at night.

Jain, speaking like an old woman, replied, "Sir, I am poor and must work hard to live." He asked the commander what was the matter between him and a certain young man who was playing hide and seek at that time of night. The commander asked, "What young man?" Jain said that there was a young man who, just a moment ago, had been asking about the commander. This struck a note in his memory and he asked the old woman to let him sit there and grind the corn. At first Jain pretended to be very angry. At last, however, he allowed the commander to dress as an old woman and sit there grinding corn. For this the

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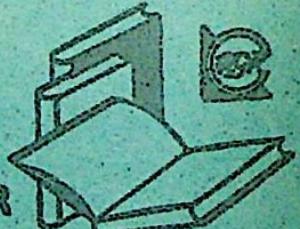
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commander paid a gold coin. Jain returned home with the commander's clothes and the commander started grinding the corn. It was very nearly morning but nobody came that way. The commander became a little suspicious and went home at dawn.

The next day when the Nawab learned what had happened he was disappointed and angry. He nevertheless asked if even now anybody would take the responsibility of catching the thief. The court jeweller, by name Chaman, now came forward. He said that he could find adulteration even in gold and so it would be all the easier for him to notice the thief. The Nawab entrusted him with the task that night.

Jain heard everything and before the jeweller had time to return to his house, he made enquiries about him and learnt that he had a son-in-law who had left twelve years back and never returned to his wife.

After collecting this information Jain went home and waited till the afternoon, when he called at the jeweller's house in the guise of an astrologer. The jeweller's wife was there and called the astrologer to read her palm. He looked at her hand and said that day was very auspicious for her, for her husband

would catch a thief and her long lost son-in-law would return. The jeweller's wife was overjoyed to know that such good luck awaited her and she asked when the son-in-law would arrive. The astrologer replied that if the readings of her palm were correct, he was due that very night.

When it was night Jain disguised himself as the son-in-law of the jeweller and knocked at his door. The jeweller was out looking for the thief and as the jeweller's wife was happy to find the predictions of the astrologer already taking shape, she opened the door with a joyous heart. She called her daughter and both of them sat down to dinner with the supposed son-in-law. Jain had brought a drug with him and when the jeweller's wife and daughter were not looking, he put it in the food. They became unconscious almost at once. He ransacked the house, took everything of value and left just before dawn. On his return, the jeweller found his wife and daughter lying unconscious and everything of value missing from the house. He at once guessed what had happened and how the thief had been able to take away his valuables during his absence.

Next day the king again looked round to see if anybody was left

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who was brave enough to catch the thief, and this time, instead of a man, a woman came forward. She said that she had worked as a spy for the king at many places and so would be able to find out where the thief lived. It would then be easy for the king to catch him.

That night, the female spy loaded a camel with gold coins, took it to a lonely lane and left it there. Jain had already heard about the female spy and was watching her every move. When, however, he saw the camel loaded with gold coins, he would not control his greed, and he drove the animal to the gardener's house. So far, luckily, he had escaped notice and it was only after reaching there that the difficulty of hiding the camel dawned upon him. Finding no other way out, he killed the camel and buried it deep in the earth. Early next morning the female spy started looking for the camel, but failing to find it, she guessed its fate. She therefore changed her tactics and started enquiring from every household if they could supply some camel's meat. It was very urgently required to cure her ailing son, who would otherwise die.

The gardener's wife, being an old woman, was full of sympathy. She dug out a piece of camel's flesh and gave it to the woman. The

female spy while going out of the gardener's house, soaked her palm in the blood and dabbed a mark on the door.

When, after a while, Jain returned, he noticed a blood mark on the door of the house. He went round the area to see whether any other door was so marked and, not finding the marks anywhere else, understood the significance of it. He therefore hurriedly dug out a large piece of the camel's flesh and, after soaking his palm, dabbed all the houses in the neighbourhood.

Meanwhile, the female spy went to the Nawab's court and reported that the thief's door was marked with the blood of a camel, so that it should now be easy for the Nawab's soldiers to catch the thief. But when the Nawab's soldiers went to that area they found all the houses similarly marked.

The Nawab heard all this and became despondent. He said that as nobody so far had been able to do anything, he himself would watch the fort that night and take care of the thief. Jain was again present, and he decided to rescue Princess Mahakade that very night.

When evening came, the Nawab retired early to his palace and started drinking in preparation for

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an early meal, so that he could go out for the watch. Jain dressed himself as a young girl to replace the one who usually served wine to the Nawab. He went stealthily into the palace, and while the maid was preparing to take the wine to the Nawab, he gagged her and locked her in the cellar. Then he drugged the wine and went with it to the Nawab.

After the third cup, the Nawab became unconscious, whereupon Jain took the ring from the Nawab's hand, so that he could carry out his plan without difficulty. He went straight to the

apartments of Princess Mahakade, whom he led to the river. There he took a boat in order to return to King Sultan Singh. He was free to make every move when he showed the ring of the Nawab.

King Sultan Singh had begun to be a little anxious, as Jain had been away for nearly a week. When he heard the sound of oars, he became full of hope. Before long, the boat containing Jain and the princess reached the shore and King Sultan Singh was overjoyed.

(From 'Popular Tales of Rajasthan', a Bhavan's publication)

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Salutations to Sri Kollur Mukambika

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Navaratri is one of the few festivals celebrated throughout India in a spirit of reverence to the "Mother of the Universe."

This year, Swami Chinmayananda introduced a novelty in the celebrations in many parts of Kerala. Mothers were asked to sit on chairs in a row and their children were asked to wash their feet and then worship. It is said many mothers shed silent tears of joy. How one wishes that this practice becomes universal!

During Navaratri, all roads lead

to Kollur or Kolapuram, the seat of Goddess Mukambika. This temple is in the Western ghats, in the midst of a thick forest in Coondapur taluk of South Karnataka.

There are direct bus services from Udupi, Mangalore, Sagar and Shimoga.

The main deity is known as ADI MAHALAKSHMI the Mother Supreme. The importance of the temple is explained in four puranas. In Skandapurana there is a portion called "Kolapuramaha-

tmyam". In the third 'Manvantara' this place was known as 'Maharanyapuram'. Inside the main temple there are also shrines of Lord Subrahmanya, Lord Panchamukha Ganapati, Hanuman and Lord Krishna.

By the side of Subrahmanya's shrine there is a raised platform called the "Saraswati Mandap" where all the well-known artists sit and seek the blessing of 'Mahasaraswati' who is a 'siddhidayini'.

Navaratri is the most important festival here. On all the nine days special poojas are conducted here. "Navaksharee Kalasam", "Chandikavahanam", "Poornabhishekam" etc. are conducted on these days.

During March-April, a nine-day festival is conducted. On the ninth day the 'Virgraha' is taken to the Holy Souparnika for "theerthasnana". After that a pooja is conducted on a mandap across the river. The sacred river is very famous for its crystal clear water in any season. It springs from Kodachadri (neighbouring mountain) with 64 'punyateerthas' and 64 medicinal herbs. These include four types of "Sanjeevanis" and one them is "Mrita-sanjeevani". The water is thus believed to have healing powers and hence called "Roganivarini" and also "Papanashini". It flows in



प्रकाशयति यो विश्वं प्रकाशयेत् प्रकाशताप

the midst of a fine natural setting and provides a good feast to the eyes of anybody who happens to see it.

Sri Mukambika is three cosmic principles blended in one—She is Maha Saraswati, Maha Lakshmi and Maha Kali. Thus she is a blend of three gunas the 'Satvik', the 'Rajasik' and the 'Tamasik'. All these blend in "OM"—Adi Mahalakshmi, Adi Parashakti, Para Brahma Swarupini. She is the first "Sakara" of divine principle, "The Mother Principle of the Universe". Adi Mahalakshmi out of her 'Satvik' quality created Maha Saraswati, from rajasik quality, Maha Lakshmi and from tamasik, Maha Kali.

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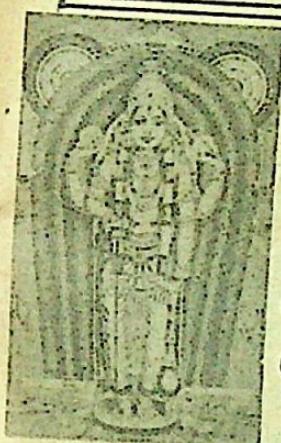
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Krishnanattam is the story of Lord Krishna depicted in a series of eight separate dance-dramas in Sanskrit. Manaveda Raja, a contemporary of Villwamangalam Swamiyar is the author of Krishnanattam. It is believed that he composed Krishnanattam drawing inspiration from a darshan of the Lord which he had with the help of Villwamangalam Swamiyar.

Krishnanattam is composed of eight plays — Avatharam, Kaliyamardanam, Rasakreeda, Kamsavadham, Swayam varam, Banayuddham, Vlvida Vadham and Swargarohanam.

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Indian Dance Tradition: Need for Propagation

Vijay Shankar*

DANCE pleases even the Gods. The Gods themselves are the supreme dancers. Brahma, Vishnu and Shiva, the Creator, the Preserver and the Destroyer of the Universe, are the eternal trinity. Vishnu, the Preserver, seeks, from time to time, to redeem the world as an 'Avatar' (incarnation).

Shiva, the Destroyer, is the king of dancers, Nataraja. His beautiful spouse, the daughter of the Himalayas, Parvati, was the first teacher of dancing.

In the art of dancing, drama and music, Bharata was the first guru. His 'Natya Sastra' (an encyclopaedia on drama, and

Shri Vijay Shankar is an up and coming dancer and dance-critic of Bombay.



music) explains the origin of the art. "When the world had become steeped in greed and desire, resulting in confusion and disharmony, in pain and



Bharata having composed the first drama, went to seek the help of Shiva for the steps of dance. Shiva taught the steps to his disciple Tandu and that is how 'Tandava' or the masculine style of dancing came into existence. The 'lasya' or the feminine style of dancing was initiated by Goddess Parvati.

I was initiated into Indian dance at the age of ten. The inspiration and encouragement came from my mother Smt. Savitri Nair, an accomplished stage-actress, dancer and vocalist. As a child, I never realised the significance of this great art-form, which is a fine combination of music, sculpture, painting, acting, mythology, philosophy, etc.

Although I have learnt different classical dance styles—I feel there is a lot more for me to learn, the process of learning being continuous. The more one learns, the better it is and then better the performance, too. I specialise in Kuchipudi, the classical dance of Andhra Pradesh under the able guidance of "Padmashri" Shri Raja Reddy and Radha Reddy of New Delhi.

Being also a dance-critic for the last nine years, I feel it my duty to propagate the finer

pleasure, Brahma, the creator, was asked by the people to create an amusement which could be seen and heard by all, for the scriptures were not enjoyed by the masses, being too learned and ambiguous."

OCTOBER 31, 1990

aspects of Indian dance among students. For this purpose, I have been giving lecture-demonstrations at different schools, colleges and universities of the country.

Before I commence my lecture I offer my salutations to the Almighty, to my teachers, the spectators, Mother Earth and then I begin my lecture with the invocatory verse from 'Abhinaya Darpana' of Nandikeshwara.

ANGIKAM BHUVANAM YASYA
VANCHIKAM SARVA

VANGMAYAM
AHARYAM CHANDRA TARADI
TAM NAMAS SATVIKAM
SHIVAM.

"I bow to the Supreme Shiva whose body is the universe, whose speech is the sound, the stars and the moon his ornaments."

This explains the main

aspects of dance, the four-fold 'Abhinayas'; Angika (Expression through body); Vachika (Expression through speech); Aharya (Expression through ornaments); and Satvika (the refinement of the soul). After explaining these aspects, I present the episode of Little Krishna stealing butter. I also give an idea of all the seven classical dance styles of India namely, Bharata Natyam, Mohiniattam, Kathakali, Kunchipudi, Odissi, Manipuri and Kathak. A question-answer session follows the lecture-demonstration.

Many students have shown great interest in my lecture-demonstrations. At a time when there is no royal or popular patronage of dance, it is necessary for educational institutions to bring about an awareness of the great tradition of Indian dance among students — one of the glories of Indian culture.

◎ ◎

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